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Christian Courier

A REFORMED WEEKLY, *formerly known as* Calvinist Contact

APRIL 23, 1993/48th year of publication/No. 2351

Christians speak out about Lubicon

Stephanie Baker Collins

NORTHERN ALBERTA — An independent citizens' commission struck in Alberta last year to look at the reasons for the continuing impasse between the Lubicon Cree Indians and the government recently released its report. The commission, composed of Native, environmental and business leaders, also included two church representatives: Oblate Father Jacques Johnson, who co-chaired the commission, and Menno Wiebe, a Mennonite minister from Winnipeg who works with the Mennonite Central Committee (MCC).

The commission recommended, among other things, that negotiations resume quickly and be open to the public, and that all energy royalties taken from the disputed lands be held in trust until the claim is settled. (The federal government currently receives over $1 million daily in oil royalties from Lubicon land). The commission concluded by saying that "the alternative to a just settlement is to see the Lubicon continue the downward spiral of despair and self-destruction already begun by a few years on welfare subsistence."

Sad history

The release of this report adds another chapter to the ongoing saga of the Lubicon Cree of northern Alberta. The Lubicon have been involved in a 54-year-long struggle to have their land rights recognized. Overlooked in the treaty process of the last century, they were promised a reserve in 1939 by the federal government but have yet to see that promise fulfilled.

The Lubicon struggle became more public in the early 1980s when extensive oil development destroyed land and wildlife in the traditional lands of the Lubicon. Over a period of five years, an economically self-sufficient community became almost totally dependent on welfare.

The Lubicon situation has periodically captured attention across Canada and around the world. A World Council of Churches delegation visited the community in 1983 and announced to the world that what they saw happening to the Lubicon amounted to cultural genocide. An investigation led the United Nations Committee on Human Rights to declare that the Lubicon could not find effective redress of their claim in Canada.

PHOTO: FRIENDS OF THE LUBICON (TORONTO)

Rev. Menno Wiebe of MCC and Rev. Bill Phipps of the United Church of Canada stand on the blockade with a Lubicon child in October 1988.

See **LUBICON** *page 2...*

Poll challenges media silence on religious faith

Bill Fledderus

TORONTO — The Angus Reid polling company took a major step with its newest poll: it categorized Christians by their commitment, not by their denominational affiliation.

"It's a very positive move for a national poll to go beyond sectarian protestantism like this," says John Stackhouse, associate religion professor at the University of Manitoba. Stackhouse says the credit for the move should go to George Rawlyk, the Queen's University historian who helped organize the poll.

Other Christian observers agree the move shows a laudable attempt to "dig a little deeper" than surface appearances.

Focus on commitment

The poll shows that a high level of Christian commitment is reported by 27 percent of Canadians, split roughly in half between evangelicals — born-again Christians who emphasize evangelism and the literal interpretation of the Bible — and non-evangelicals. (Many categorized as "evangelicals" are found in mainline churches.)

Partially committed or "dormant" Christians reportedly make up another 23 percent of the population, again divided roughly in half between those who think using an evangelical frame of reference and those who do not.

The poll dubs a final 13 percent, who doubt some of the fundamental tenets of the faith, as "occasional Christians." (The remaining 37 percent, which contains the fastest growing segment, consists of nominal Christians, deists, skeptics, adherents to non-Christian religions and atheists.)

"I was a little surprised by the number of occasional or 'dormant' evangelicals," says Brian Stiller, executive director of the Evangelical Fellowship of Canada (EFC). "Those figures are certainly an encouragement for evangelicals" to reach out to those who know about Jesus Christ but who have stopped putting their faith into practice, he says.

Religious transition period

This attempt to judge level of commitment tries to see beyond the very high percentage — usually between 70 and 80 percent — of Canadians who regularly define themselves as Christians. "The word 'Christian' is highly problematic in Canadian vocabulary," says Stackhouse. "It means a lot of different things to different people." Many people cling to the name "Christian" even though, practically speaking, they are agnostics, he says.

"We are living in a period of transition," he says. Stackhouse agrees with University of Lethbridge sociologist Reginald Bibby, who has concluded that today's Canadians are probably the last interim generation which separates a Christian-dominated culture from a culture in which people with merely nominal links to Christianity will feel free to stop calling themselves Christians.

"The 'none of the above' category on religious surveys has been steadily growing since Statistics Canada began allowing people to make that response in 1971," Stackhouse points out. "People are feeling more confident to say they are not Christians; obviously they must feel there is no longer any societal or personal stigma attached to that choice."

"I give it one more generation, and then saying you are a 'Christian' will mean something again," he says. Then, calling oneself a Christian will be an active choice to go against the flow, he explains.

See **DENOMINATIONAL** *P. 2*

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Celebrate spring with word sketches by Beatrice Vandervelde............p.10
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Marian VanTil describes the beauty of Canada's national parks............p.13

Thinkbit

A two-year-old, unwilling to apologize to her mother for rude behaviour, finally blurted out: "My teeth won't let me say it."

From: George Gamester's column in the ***Toronto Star***

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Lubicon poverty a 'test case for Canada'

...continued from page 1

Christians from a variety of church denominations have been working to stimulate awareness of the Lubicon struggle. Stan McKay, moderator of the United Church and first aboriginal person to head a national church in Canada, has monitored the Lubicon situation for over a decade. He says that "the situation of the Lubicon people cannot be tolerated. The whole history of justice denied should not be one that we have as part of Canadian history." After visiting the Lubicon people recently, McKay talked about the urgency of their situation: "The suffering of the Lubicon people is very real. Their lives are unravelling."

Christian Reformed Church member John Stellingwerff, who works with the Committee for Ministries with Indian and Metis Peoples, agrees. "I went to Lubicon country and came back completely appalled and overwhelmed at the conditions they are living in.... I never realized that the poverty and despair would be [as bad] as they are in this country — one of the richest nations in the world. I came back with a better understanding and more compassion and a sense of urgency that this situation needs to be resolved."

Responding to the release of the commission's report, Rev. Arie Van Eek of the Council of Christian Reformed Churches in Canada said that the Lubicon situation helps people to understand what is happening across Canada in general with Native justice concerns. "I really see this as a test case of Canada's commitment to aboriginal people," said Van Eek.

A 'non-Native issue'

Elaine Bishop, a Quaker who works with the Lubicon community as a volunteer with the MCC, challenges people to remember that the situation of the Lubicon people is directly tied to the everyday lives of all Canadians. "This isn't a 'Native' issue, it's a non-Native issue," she says. "It's non-Native people who want the land, who made the land grabs, who took the oil, who take the royalties from development, and who refuse to acknowledge the jurisdiction of the Lubicon nation. And it is First Nations people who must daily live with the consequences of that oppression."

The Lubicon are now hoping that the Canadian public will force the government to pay attention to the citizen's commission's report and recommendations. In the words of commissioner and Mennonite pastor Menno Wiebe, "Resolution of the Lubicon case is not only in the interest of the Lubicon Cree. It is also in the interest of other Canadians. Native and non-Native peoples want to live within a country that deals fairly with all peoples."

Denominational loyalty eroding in Canadian churches

...continued from p. 1

not a passive acceptance of a family and societal tradition.

Allan Hayes, an Anglican who teaches the history of Christianity at Wycliffe College in Toronto, disagrees with Bibby and Stackhouse. "It's not a recent phenomenon, this gap between practising and nominal Christians," he says. Hayes says that comparing Anglican church attendance records with the number of people who have told Canadian census takers that they are Anglicans has shown that the gap dates much further back than the 1950s.

Other observers even wonder aloud whether the gap has not always been there, kept alive by events such as marriage and death which people do not like to face without the church.

The presence of "evangelicals" in non-evangelical churches is just another example which shows that church structures don't determine people's faith, point out observers such as Gerald Vandezande, public affairs director for the Christian advocacy group Citizens for Public Justice. "The Spirit blows where it wills," he says, and people make up their own minds about what the Bible teaches, often in defiance of the policy set by a church's hierarchy or its theologians.

"Denominational loyalty is eroding," agrees Arie VanEek, executive secretary of the Council of Christian Reformed Churches in Canada. He points to the phenomenal success of parachurch organizations. "Doctrine is not as important today as it used to be. People are less interested in cerebral Christianity and more in a pleasant Christianity," a trend which has some dangers, he warns.

Secularism

The last main finding trumpeted in *Maclean's* is that most Canadians consider their religion to be a private, personal matter and clearly divide their lives "between the public, secular world of Caesar and the personal, reflective realm of God." Most Christian observers are unhappy with this finding.

The separation of church and state, private and public, is not consistent with Canadian history, argues Arnel Motz, the Langley, B.C. editor of *Reclaiming a Nation*, a recent book about evangelism in Canada. (Motz is also director-designate of Sudan Interior Mission). He points to Quebec in particular, where education and health were long the responsibility of the church. He also points to Ontario's dual school systems, Catholic and Protestant.

Media silence

"Apparently it took quite a bit of convincing to get *Maclean's* to publish the results of this poll," says Stiller. By mid-April there had been almost no response to the poll in the other media, he lamented, though he still hoped that the poll would make some waves.

Stiller and others hope the poll will cause the media to pay more attention to traditional religion. "The media has been working under the assumption that religion doesn't matter, that it is something so individualistic as to merit no attention," he says.

Hayes, the Toronto Anglican, points to former issues of the *Toronto Star*. "One hundred years ago religious discussions were all through the paper," he says. He laments that religious reporting has degenerated to sensationalism and reports of conflict and scandal.

A recent study showed that the ordinary reader is more interested in religion than in sports, says Hayes. Keeping religion out of the paper, except for a few columns buried in the Saturday edition, is an editorial decision, not a marketing one, he says.

Studies have shown that a disproportionate number of people in the media adhere to non-traditional religions, says Stackhouse. "Basically, that means that virtually none of them are intimately familiar with Christianity or Judaism. They're out of touch with the majority of the population."

(For detailed results of the poll see box on page 24).

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PRESSREVIEW

Carl D. Tuyl

The soft rustling of money fills the air as political bagmen make the rounds of corporation boardrooms. Businesses place their bets by writing cheques for political campaigns, and IOUs are being filed away to be cashed at future occasion. The ABC (anyone but Campbell), right-of-centre Tory people tried their luck with the old Ontario Bill Davis Blue Machine backroom power broker, Hugh Segal. Segal tested the waters for a few days and found that he had as much appeal in the West as a snake at a Brownie picnic. Wisely he withdrew with pious statements about the importance of family life and other such platitudes.

★ ★ ★

Monsieur is choreographing his exit from the political stage with a grand finale. He is making the rounds in Europe and the U.S. saying farewell to old cronies and running up a fairly hefty tab. While the Prime Minister was doing Europe, Jean Chrétien was doing Alberta in a chartered bus, visiting even Medicine Hat; he's the first national leader to do so since 1978. Mr. Chrétien still has not explained really how he would replace the GST.

The Right Honourable member Mazankowski was busy spreading fear and trembling about his upcoming April 26 budget. Cheered on (perhaps) by Preston Manning, the federal and provincial governments are suffering from deficit delirium and are trying desperately to climb on the frugality bandwagon. I expect they might have some trouble locating that vehicle.

★ ★ ★

The deputy editor of the *Toronto Star* commented on the leading Tory hopeful as follows: "Kim Campbell talks so fast it's hard to tell whether she makes any sense." Another editor, John Fraser of *Saturday Review*, writes that circus seals honking their horns show more independence of thought and action than backbenchers in the House of Commons. With a knack for alliteration he calls them "braying barnacles that have built up on the back benches." I didn't say it folks...

★ ★ ★

Time for the Phoenix General Hospital bulletin board: "The ladies of the church have cast off clothing of every kind and they may be seen in the church basement on Friday afternoon."

★ ★ ★

It is remarkable that in this time of political campaigning there is absolutely no mention of the Constitution. It has become a dirty word, I guess. Even the Ontario Milk Marketing Board wants to be politically correct. The Board will no longer crown a Dairy Princess annually. Instead the competition to become the Board's promoter will now be open to both men and women and the winner will be called Ontario Dairy Educator. Maybe a possibility for Monsieur? He's looking for work, I hear.

★ ★ ★

The *New York Times* wants us to know that the Clintons are busy redecorating the White House. There will be room for the president's collection of frog paperweights, which is reassuring to know. Puts your mind at ease, doesn't it? The same paper also carried an article which stated that the American home is getting dirtier. A telephone survey showed that there is less sweeping and scraping dirt in the homes of our neighbours. For shame! Although I must say that someone who is close to me has this wisdom pasted on her fridge: "Only dull people have immaculate homes."

Mr. Clinton did have some other things on his mind. Like a snake oil salesman peddling pills, he pressured Japan into contributing almost $2 billion to Russia to prop up that country's economic plight. The other G-7 countries were likewise forcefully panhandled. It is to be hoped that this aid will not vanish into that bottomless pit of Russian bureaucracy. In the meantime the world must not forget that there are other people starving in other parts of the globe.

★ ★ ★

There is encouraging news from Florida where a judge sentenced a 12-year-old Fort Lauderdale boy charged with his 57th crime to do time in charm school. The next time he snatches a purse I am sure he will say, "Excuse me!" And that's progress, ain't it?

★ ★ ★

There is hope that Israel will resume negotiating with the Palestinians. Mrs. Thatcher wants the United Nations to get between the warring factions in former Yugoslavia with guns ablazing. She would too, I bet. Whatever you think of that idea, it is a fact that everything else has failed to halt the carnage there.

★ ★ ★

Chien méchant! Ten million French homes are guarded by dogs who continue to make the lives of mail carriers very miserable. In the past year 3,500 postpeople were bitten by the animals.

★ ★ ★

Here is something from South Africa that you will only read in C.C. When Tracy Skinner of Johannesburg pointed out to the police who her attacker was the law enforcers reacted with a yawn. Tracy and her friends then waited for the man, overpowered him, bound him to a lantern post and placed a sign at his feet telling one and all that he was a rapist. Tracy and her friends are now in trouble with the law, and they will appear in court to be sentenced.

★ ★ ★

Police in the Netherlands arrested a man who had held up a bank. The bandit wore a bullet-proof vest. A person has to be careful nowadays, eh?

★ ★ ★

Have a good time with your tax return! And while you're doing the number thing, remember Proverbs 17:22.

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

Christian Courier

(ISSN 1192-3415) Published weekly on Fridays except for July 2, 16, 30, Aug. 6 and Dec. 24 by Calvinist Contact Publishing Limited. Member of Canadian Church Press and Evangelical Press Association.

Canada mail: Publications Mail Registration No. 0451. Postage paid at St. Catharines, Ont. Postmaster: send address changes to Christian Courier, 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1.

U.S. mail: Christian Courier (USPS 518-090). Second-class postage paid at Lewiston, NY. Postmaster: send address changes to Christian Courier, Box 110, Lewiston, NY 14092.

Subscriptions:	**Canada** (GST incl.)	**U.S.A.** (GST free)
six months	$ 21.25	$18.00 U.S.
one year	$ 37.50	$32.00 U.S.
two years	$ 70.00	$60.00 U.S.
three years	$105.00	$90.00 U.S.
overseas one year	$125.00 airmail $ 70.00 surface mail	

Advertising deadlines: display advertising: Wednesday, 8:30 a.m.; classified advertising: Thursday, 8:30 a.m. All deadlines are for the following week's issue. See classified pages for more detail.

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Editorial

God is alive, but how alive are Canadians?

According to the front page of the April 12 *Maclean's* issue, "God is alive." Good news for those who are still working with the announcement made by some theologians in the '60s that God had expired. *Maclean's* 1993 Easter Monday issue devoted 16 pages to a study of the role of religion in Canada, a study which was based on a nation-wide telephone poll of 4,510 adults conducted by the Angus Reid Group and Queen's University historian George Rawlyk.

According to *Maclean's*, the results surprised Angus Reid as well as evangelical leaders when it was discovered that the number of evangelical Christians is much higher than formerly projected (13 % instead of 7 %), that 73 percent of Canadians consider themselves Christians and that 67 percent believe that Jesus died and rose again.

While the discovery of so many self-proclaimed Christians may be seen as good news, the study also reveals that only 23 percent of adults attend religious services "at least once a week or so" and that for most Canadians their faith is a quiet and private matter.

Too many empty pews

Especially the three main denominations in Canada have experienced a serious decline in attendance. Only 16 percent of Anglicans, 20 percent of United Church adherents and 30 percent of Roman Catholics say they attend church on a weekly basis.

"We've moved beyond the *Field of Dreams* idea of you build a church and they'll come," Anglican director of ministries Peter Elliott was quoted as saying. Marcel Gervais, Roman Catholic archbishop of Ottawa blames the trend on "a practical atheism ...that is not intellectually thought out."

The fact that mainstream churches are not well attended is not something evangelicals should gloat over just because their churches fare better with a 59 percent weekly attendance. The poll shows that 11 percent of Canadians are "dormant evangelicals" and that other former evangelicals have disappeared into such categories as "occasional Christians" and "skeptics."

Even though the trend is away from institutionalized religion, the poll found that regular churchgoers seem to be happier than other Canadians. A separate study at Indiana's Purdue University also concluded that "practising Christians are healthier," says *Maclean's*. These findings do indicate that one cannot easily sustain a belief on one's own.

How can faith be so quiet?

Why is the faith of so many Canadians only a private matter? It could be argued that we Canadians are generally reserved and shy about sharing personal experiences because of the British stamp on our culture. But how does that explain the explosion of secularism in Quebec? Besides, secularism is a Western phenomenon not just a Canadian oddity.

A more convincing explanation is that our affluent Western societies have been too preoccupied with materialism and sensual entertainment. At the intellectual level these societies have felt the impact of the hard-fact approach of scientific research. These choices downplay the spiritual side of life. Our societies started out flirting with idols that promised immediate gratification and ended up being seduced and captivated by them.

That's not to say that Canadian churches should not shoulder part of the blame. They have allowed themselves to become irrelevant to a society that has been grappling with many complex issues. The focus has all too often been on the institutional security of the church rather than on the health and preparedness of the body of believers who have to go out into a rough world from Monday to Sunday. "Once the socializing role of a church was gone, there was not much left for religion to deal with," one radio panel member argued in response to the *Maclean's* articles.

Secular silence

The polls do not indicate why "there is a near-total absence of religious discourse in Canadian politics, the media and advertising," says *Maclean's*. It quotes Ronald Keast, president of the national faith network, Vision TV, as saying that faith is "an embarrassment to the media generally — it's as though in the press, religion doesn't exist."

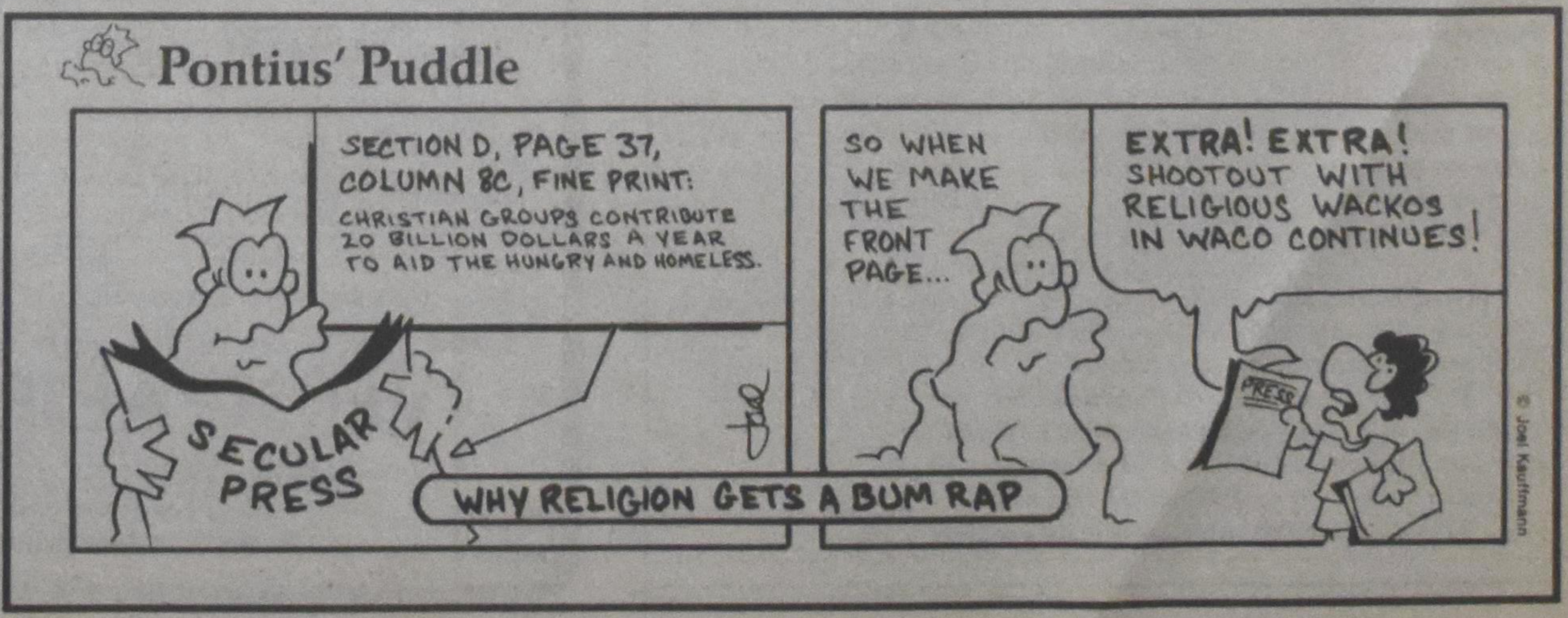
This public silence on religion is a matter that bothers Christians who believe that the public side of life should not be cut off from Christian values and convictions, especially not while it feeds freely on other values and convictions.

No sooner had the April 12 issue of *Maclean's* appeared on the newsstands than Gerald Vandezande of Citizens for Public Justice fired off a letter to *Maclean's* stating that the Gospel nowhere endorses secularism. According to Vandezande, the "Render unto Caesar" passage (Matthew 22) quoted by the magazine "does *not* allow for an arbitrary division or separation between the secular and the sacred. Jesus' message and ministry of reconciliation addresses all of life and all things, including our economic, educational, political and social responsibilities and concerns."

Thank God for faithful witnesses in the public realm like Keast and Vandezande. We should all send a few Angus Reid statistics to local newspaper editors and challenge them to better represent the faith of the majority of Canadians.

These are interesting times we live in. One thing is certain, the Lord of the church is reshaping things, including Canada's churches. This may not be a great time for denominations, but it can be a great time for the revitalization of local church life and for turning Canada's cultural elite on its head.

BW



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Founded in 1945

An independent weekly that seeks the truth, care and rule of Jesus Christ as it
—reports on significant happenings in the Christian community and the world,
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Tel: (416) 682-8311 Fax: (416) 682-8313

Jake Kuiken

Society in FOCUS

Feudalism revisited?

"Something has changed in our society," a friend recently told me. "There's a revolution underway, and supposedly we're all participants."

We had begun by talking about the growing number of unemployed people in our circle of acquaintances. Many are well-educated, highly trained tradespersons and professionals who have made significant contributions to the organizations for which they worked. They know well the meaning of hard work and don't mind it at all. However, in the current economic and political milieu, profit has taken precedence over work and for profits' sake they have been deemed expendable.

To borrow the jargon for a moment, the perceived need to "downsize," or "restructure" in the face of "the new economic realities" and the "globalization" of the marketplace has resulted in more and more unemployed human beings. *People* have become the droppings from the body associated with Adam Smith's invisible hand.

Misconceptions about social spending

Part of this new organizational culture is a pre-occupation with the national debt. The same politicians (largely Progressive Conservatives and Liberals) who have set us on the paths of spending money that they refuse to collect, are now sanctimoniously proclaiming the virtues of a balanced budget to a naive and gullible public.

For instance, provincially, Premier Ralph is trying to turn abusive spending practices of the past into a noble virtue for the next election. Federally, Ms. Campbell is prepared to spend $6 billion on 50 unnecessary helicopters while promising an attack on the federal debt as part of her prime ministerial aspirations.

Consequently, I was interested in a recent article in the *Globe and Mail* by Murray Dobbin referring to information from Statistics Canada which revealed that 50 percent of the $400 billion debt is due to the failure of revenue collection to keep up with the gross domestic product (GDP). Another 44 percent of the debt is due to interest charges on the money that has been borrowed and only six percent was actually due to increases in spending. Social spending, that nefarious cause of all of our economic woes, according to the very predictable neo-conservative stalwarts, accounts for two percent of the national debt.

In another article in the same issue of the *Globe and Mail*, data from the Organization for Economic Co-operation and Developments (OECD) shows that tax revenue based on personal income for all levels of government as a percentage of GDP, increased from 6.2 percent in 1980 to 8.7 percent in 1992. Meanwhile, corporate taxes as a percentage of GDP decreased from 2.7 percent in 1980 to 1.4 percent in 1992. In total, 1990 corporate taxes contributed 6.8 percent towards the total tax revenues of the government while in the same year personal income contributed 40.8 percent towards those revenues.

Re-examine corporate power

The failure of governments to collect adequate taxes and the shift in the burden of taxes from corporations to individuals is an injustice because typically those funds are then diverted into profits without regard for creating new jobs. Combined with the calloused disregard displayed by far too many of these same corporations towards the thousands of employees they have sent packing into the dung heaps of dismembered social programs, this suggests to me that the time has come for a careful re-examination of the role of large corporations.

After all, one important purpose of a business enterprise is to provide good and meaningful work for human beings. Part of the profits should be taxed away for public purposes, in this case, the elimination of national/provincial debts. The centralization of power in the amorphous hands of large-scale, transnational organizations holds the frightening prospects of a return to a two-class society – the serfs and the lords.

Jake Kuiken is a registered social worker who lives and works in Calgary.

Should Reformed Christians celebrate Remembrance Day and sing the national anthem?

In the fall of 1992 an incident in church made me rather annoyed. It concerned the singing of the national anthem in connection with Remembrance Day. The precise details are of no concern here and have been dealt with—adequately, as far as I am concerned—by the church council. However, the incident has wider ramifications and I would like to know what the reformational thinking is about the issue.

One of the consequences of the Reformation was that the celebration of All Souls' Day (Nov. 2) came into disrepute. Clearly, Protestants and Catholics did not think alike about how the dead should be remembered. Remembrance Day is essentially a secular equivalent of All Souls' Day. So, if as Reformed people we don't celebrate the religious day of remembrance, why then should we celebrate the secular day? Don't we have here an example of inconsistent thinking?

Elements contrary to God's Word

My initial reaction to "Remembrance Day" had nothing to do with Reformed thinking. It goes back to experience in grade school in the Netherlands. On May 4 we had to walk to the cenotaph. The activity did not make much sense to me. What struck me was that around that time much hatred against the Germans surfaced. Even as a little boy of 7 or 8 I thought that was wrong.

There is another aspect to it, however, namely the relationship between church and state. The Apostle Paul calls us to pray for those in authority. Perhaps we have often restricted that call to our own leaders. But our exclusive nationalism has little in common with Paul's internationalism.

But praying for governments is quite different from singing the national anthem. Significantly, the Christian Reformed hymnal does not include the national anthems of Canada and the United States. There is good reason for that. Not only is there a separation between church and state, but the Canadian national anthem contains elements which are contrary to God's word. The anthem glorifies the state, contains a lie for immigrants and is sexist. It arrogates what belongs to God. Just because the word "God" (really generic) is included does not make the anthem less idolatrous. It is perhaps an even subtler form of subversion.

As far as I am concerned, our national anthem is antithetical to God's Word and has no place in or immediately after a church service, or in Christian schools, for that matter. Nationalism in whatever guise is still, as Rev. Edward Shillito shrewdly observed in 1933, *Man's Other Religion.*

Bert den Boggende
Hamilton, Ontario

Many readers reacted to CRC publications with gratitude

What a surprise to find a distinguished Christian brother, as I consider Calvin Seerveld to be, to address our publication *Catch the Vision* in an article on Reformed worship. Cal did not contact me nor, to the best of my knowledge, anyone else about this publication or his feelings about it. Had he done so we might have spared him some of his feelings of "shame."

The most common remark received by denominational representatives is that people really know little about the denomination's ministries. Synod has asked again and again that agencies communicate more effectively. Newsprint or "black and white handbill(s)" just don't cut it in our environment. All the research shows that only quality produced printed materials will get read by more than just a very small percentage of the people. Hence our decision to produce something that people might read.

This publication was produced by our own denominational printing facilities on recyclable paper. The cost, including all shipping and handling, was under $1.40 per copy. That should be compared to the fact that the average household of the CRC contributes at least $600 per year to these same ministries.

Finally, 92 percent of the congregations in Canada and the USA requested copies of this production for the encouragement of the people. We have received numerous responses and comments which tell us that many readers were moved to gratitude (which is what we had hoped for instead of "feeling shame") for what the Lord is continuing to do through the ministries of the Christian Reformed Church.

Come on, Cal. Rejoice with us for God's provision and empowerment.

Peter Borgdorff
Executive Director of Ministries
Christian Reformed Church in North America
Grand Rapids, Mich.

Letters/Sports

Donne's imagery is abusive

It was with great surprise and consternation that I read the article written by Marian Van Til entitled "Christ, Imprison Me!" (C.C. April 9). John Donne has often used violent imagery in his poetry. His "Divine Poem" No. 14 is no exception. The sonnet creates the impression that a marital spouse (God's church) is pleading with her partner for him to abuse her. Words like "batter," "break," "burn," "imprison me" or "ravish me" are words which create terror in the hearts of individuals who may have experienced abuse at the hands of a parent or marital partner. To project this analogy onto Christ could prove alienating.

It is important that Christians commemorate the season of Lent. As individuals, this season can be used to struggle with the aspects of ourselves that stumble over our attempts to make sense of Christ's atonement for our sins. In doing so, it is crucial that we remember that through the use of violent imagery, we may unwittingly place a stumbling block for a victim of violence to truly experience Christ's amazing gift of forgiveness.

Debbie Davis
Hamilton, Ont.

Response

I appreciate your concern for language that may have violent or abusive connotations. We always try to be sensitive to that, though we undoubtedly fail at times. In this case, I believe you are misinterpreting Donne. It is true that his poetic imagery is often deliberately graphic, though I would argue, not particularly or gratuitously violent.

The verbs "batter," "breake," "burn," are not part of the marriage imagery but refer to Donne's metaphor which likens the Christian not fully committed to Christ to a town held hostage by Satan. It is under siege and Christ is the delivering army that must bash down the city walls to effect a rescue.

I can see why Donne's marriage imagery would at first glance cause uneasiness. But he is depicting a love triangle: the Christian's (illicit) betrothal to Christ's enemy, and Christ as the wronged but legitimate partner. In such a circumstance Christ must wrest his love away from her seducer, making sure those ties are utterly broken. It is true that in a human marriage a husband cannot (or should not) impose his will on his spouse. But that is not wholly true of Christ and the Church as Bridegroom and Bride. If God in Christ were to abandon us to our own not-so-merry way, where would we be? Christ's Bride is "ravished" (both meanings of the word) to become chaste. A startling, but I still think not inappropriate, image.

MVT

Hideous sin to womankind cries out to heaven

The heading on your editorial of March 19, "Evil is a serious and sordid business," would also exactly describe the following observations.

Insensitive remarks from the Pope for the raped thousands of Bosnian women is the last thing they need. It is infuriating that in the light of this intense tragic, inhuman tragedy the editor of *Christian Courier* makes the Pope's remarks a headline. This is heaping insult upon injury, all done with quoting outsiders, men who have very limited insight and are of no help at all for these women.

When do you plan to print the reaction of these women to this tragedy in their lives, those who are in the first place the ones who need to voice their opinions?

This hideous sin to womankind cries out to the heavens. Not even the Pope has authority to tell these women what do to. I do not read one single word of warning and repentance to the adulterous Serbian (and Bosnian) soldiers who caused this overwhelming horror.

Help for women

It would be a solid Christian action to ask your weekly readers to focus on helping these women. One recommendation would be to ask them to write to their MP urgently stressing the need that at least half of any War Crime Tribunal members should be women.

Also demand that any aid for rape victims be sent to women's groups in ex-Yugoslavia and not to men who claim to speak for them. Here are two reliable organizations: Autonomous Women's House, c/o ARK, Tkalciceva 38, 41000 Belgrade, Serbia (fax 011-38-41-271-143) and also to SOS Helpline, c/o Centre for Anti-War Activities, Kralja Petra 46, 11000 Belgrade, Serbia (fax 011-38-11-635-813).

I would like to end with again quoting the ending of your editorial with a few changes: "To think that Jesus, the Son of God, had to die for the kind of evil that harmed close to 70,000 women!" Oh God, have mercy on us; this world is sick to death; come back soon to renew us.

Marta Kruishoop
Cobourg, Ont.

It's good to hear from missionaries

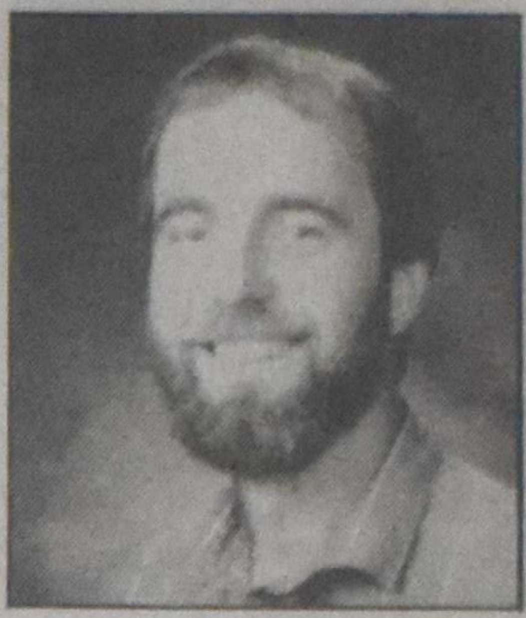
I would like to express my appreciation for your "Letters from Moscow" series. It was a great idea. I am always interested in hearing or reading about what our missionaries are doing, whether they be on long-term or short-term programs.

I am sure there were many others who also enjoyed the series. It would be wonderful if you could print similar letters or articles to inform C.C. readers of things going on in the mission fields.

My husband and I really enjoy reading C.C. We like the variety of news it gives. Thanks for putting out a quality Christian paper and keeping up the quality reporting.

Joycegina Hosmar
Grand Rapids, Mich.

REFLEXION



John Byl

REFLEXION

Making the most of our time

I remember as a child in Vancouver spending late Saturday afternoons watching "Wide World of Sports" and, after an early bath, sitting down with some freshly baked buns and cake to watch "Hockey Night in Canada." I have fond memories of those Saturdays in the 1960s. More recently our family sat around the TV in the evenings with big bowls of popcorn watching the "World Figure Skating Championships." It feels good to spend time hanging around with family, watching some of the best athletes in the world and experiencing with them the "thrill of victory" and the "agony of defeat."

Our opportunities to observe athletes have changed markedly over time. It was only 70 years ago (March 22) that Foster Hewitt made the first radio broadcast of a hockey game. Many a family in Canadian history has spent its Saturday evening encircling the family radio, listening to hockey games. The first televised NHL game was on Oct. 11, 1952, in Montreal. These early televised games showed only the last part of the second period and all of the third period.

Media coverage has increased dramatically in Canada since the 1950s, especially in the 1980s. The networks have realized that sport events gather a large audience — there is money to be made. In the 1960s, with CTV acting as a competitor to CBC, the introduction of colour televisions and increased Canadian content requirements (sports were the easiest way to fill large blocks of time with Canadian teams) increased the coverage devoted to Canadian sport.

Non-stop availability

Devotion to sports increased further most notably in the Canada-USSR hockey events. The first one in 1972 was watched by 16 million Canadians — two-thirds of our population.

TSN (The Sports Network) was introduced in the 1980s, bringing hefty profits to its owners, Labatts. Since then sport coverage has reached new heights. In the 1989 NHL playoffs, CBC and CTV provided 20 consecutive nights of hockey "pleasure" as they sought to compete with TSN.

We live in a part of the world where people can make a vocation of entertaining us through their sporting skills and where we are blessed with the time and means to observe these athletes via radio, TV, or as paying spectators at arenas and stadiums.

Thirty years ago we could watch these events once or twice a week. In the next couple of months, with the hockey playoffs and with the baseball season in the early stages, even those who do not have TSN can watch a lot of sport each day.

We need to think about the time we devote to sports. Before we know it, the media and our culture will have tricked us into watching the world as spectators rather than making meaningful contributions to it through our actions. Let's take a few minutes to rethink how much time we should be spending in these pursuits. Let us contemplate Ephesians 5: 15-16: "Be careful how you walk, not as unwise men, but as wise, making the most of your time."

John Byl teaches physical education at Redeemer College, Ancaster, Ont.

Cinema summaries

Marian Van Til

The Sandlot

Rated PG
Stars Tom Guiry, Mike Vitar, Patrick Renna, Chauncey Leopari, Marty York, Brandon Adam, Grant Gelt, Shane Obesdzinski, Victor Di Mattia, James Earl Jones
Written by David Mickey Evans and Robert Gunter
Directed by David Mickey Evans

The Sandlot is a boys' coming-of-age story, circa 1962. Scotty Smalls has just moved into a new neighbourhood. He's a smart, studious kid, an "egghead" science whiz who doesn't make friends easily, and a klutz when it comes to the neighbourhood pastime, baseball.

He tries to join the guys at the sandlot, the local makeshift ball diamond, but he literally can't catch or throw. However, the leader of the guys, Benjamin Franklin Rodriguez (who doesn't just play but *lives* baseball), is sympathetic to Smalls; and the guys do need one more player, so Rodriguez recruits him.

Smalls does learn how to play (rather too quickly to be real) and is accepted into the group. The boys spend the summer playing ball, swimming at the local pool, playing ball, ogling girls at the pool, playing ball....

The only thing that sullies their summer is junk collector Mr. Mertle's vicious dog which prowls a very long chain in the yard just beyond the outfield fence. This is no ordinary dog. He's THE BEAST: huge, probably like a small elephant; and he jealously guards at least 150 homerun balls that have cleared the fence; and he has a voracious appetite (it's said he even ate a boy once). Mr. Mertle himself is thought to be almost as fearsome as THE BEAST.

One day, due to a terrible mix-up Smalls hits his first ever homerun using a priceless ball belonging to his stepfather (the ball was signed by Babe Ruth). Much of the rest of the film is spent on the boys' ingenious methods of trying to retrieve the ball without becoming THE BEAST's dinner. Though funny at first, the "BEAST" plotline finally becomes somewhat tiresome.

The film's style seems to be copied from television's "The Wonder Years." It is narrated by Smalls as an adult, telling about that one summer which the film wants us to believe was terribly pivotal in the boys' lives. But we're never shown why or how these mostly ordinary occurrences took on such significance — what neighbourhood didn't have the Vicious Dog that every kid was afraid of? or the sandlot into which balls seemed to disappear? Such romanticized "nostalgic significance" seems a common malady in male coming-of-age movies. Is that the way men — or at least male screenwriters — view their childhoods?

The summer may have been momentous for Smalls: he became a major league broadcaster. But that fact is incongruous. We'd be far more inclined to believe that he would become a scientist with a love for baseball.

The Sandlot has a sense of fun and is funny, but undoubtedly more so for boys than girls. That, of course, is not because it revolves around baseball (the game probably has more female fans than any other team sport.) It's because of attitudes expressed (being told you "played like a girl" was the lowest of all insults); because all the "girls" in the film are there as sex objects for the boys; and because there are no authentic female characters to offset or complement the diverse male characters. Such things were reality 30 years ago — I remember. But such portrayals are disappointing because in other ways this film doesn't mind flying far from "reality."

B.C. schools connect to community

Robert VanderVennen

VICTORIA, B.C. — Christian schools in British Columbia are emphasizing their community connections at the same time that the provincial Ministry of Education is spending $2 million to connect inner city schools with their communities.

Education Minister Anita Hagen wants schools and local communities together to develop strategies that address the difficulties of living and learning in urban environments. A public school can receive up to $100,000 in the coming year for a promising program.

"Many of the unique problems associated with inner cities — and that ultimately lead to more students dropping out — can only be dealt with by the government, schools and communities working togehter," says Hagen. Each project is expected to be funded by a blend of provincial and local money.

The inner-city pilot programs will assist students with extra language skills, reading and self-confidence, conflict resolution, community and work experiences and increased parent involvment.

Problems that children in inner cities often face include poverty, single-parent families, welfare assistance, absenteeism and many immigrants for whom English is a second language, says the Ministry.

To be funded a school needs to develop a school/community plan showing community support and coordination of effort. The program needs to show relations between school initiatives and other programs of the community. The government is looking for expanded learning opportunities, language and skill-development programs, additional cultural experiences, conflict resolution programs, programs that support the school-to-work transition, and programs especially addressing the needs of urban aboriginal children.

Christian schools also highlight community

At the same time the Society of Christian Schools in British Columbia has produced a new full-colour brochure entitled "A Community of Schools." Its 40 schools with 8,000 students are parent-controlled and therefore have always had a strong link with the community.

At the latest annual meeting of the SCSBC, staff member Robert Koole accented the community connection of member schools. He said that "a Christian school is called to be a community in which the people of God work together.... In order to become such a community, we need to pay closer attention to the relationships among people *inside* and the people *outside* of the school."

Koole added, "We need to establish closer connections between the adult world beyond high school and student learning in school.... Strengthening the outside connections of Christian schools would provide young adults with experiences that show that they can make a difference as they serve and learn."

Rarely are these Christian schools located in the inner city, though. Their philosophy and experience with community-building could benefit public inner city schools, which in turn could show the Christian schools a side of reality most of them never experience.

Ontario Alliance of Christian High Schools

Choral Festival

Friday, April 30, 8:00 p.m.

St. Mary's Catholic Church
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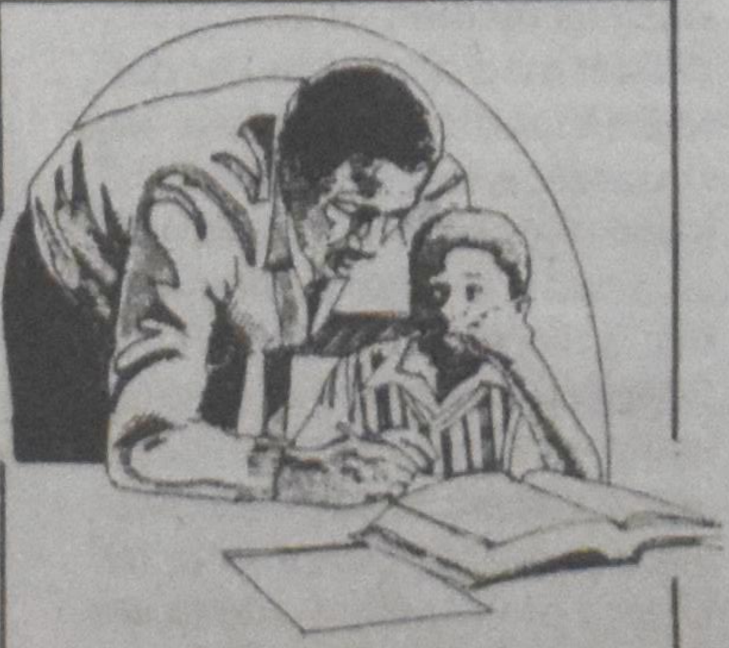
400 voices with strings
Lucy Ding, conductor
Jonathan Oldengarm, accompanist



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at (514) 844-1476 or (514) 624-0736.
The Seafarers Centre, 201 De la Commune St. West, Montreal, Que. H2Y 2C9 Canada

Young Canadians took gospel music to Thailand

Bill Fledderus

RICHMOND HILL, Ont. — An increasing number of Canadian students are spending their summers involved in overseas missions programs. Take Randy Hall of Richmond Hill, Ont., and Melody Gresik of Kingston, Ont., for example. Last summer they spent five weeks sharing the gospel and performing contemporary Christian music at public high schools and churches in Thailand.

The two Canadians, both aged 17 at the time, spent several weeks raising the needed $3,000 and then joined seven American youths for ten days of evangelism training, rehearsals and cultural training (provided by Carpenter's Tools International, a 15-year-old organization based in Willmar, Minn.).

Their time in Thailand was taken up by a whirlwind, five-week concert tour, organized by a Thai chapter of the international organization Youth for Christ. The group performed several 45-minute concerts each day, generally at schools and colleges. Each concert featured a testimony and a post-concert discussion with students from the audience.

Hall in particular was so inspired by the experience that he intends to pack his guitar again in 1994.

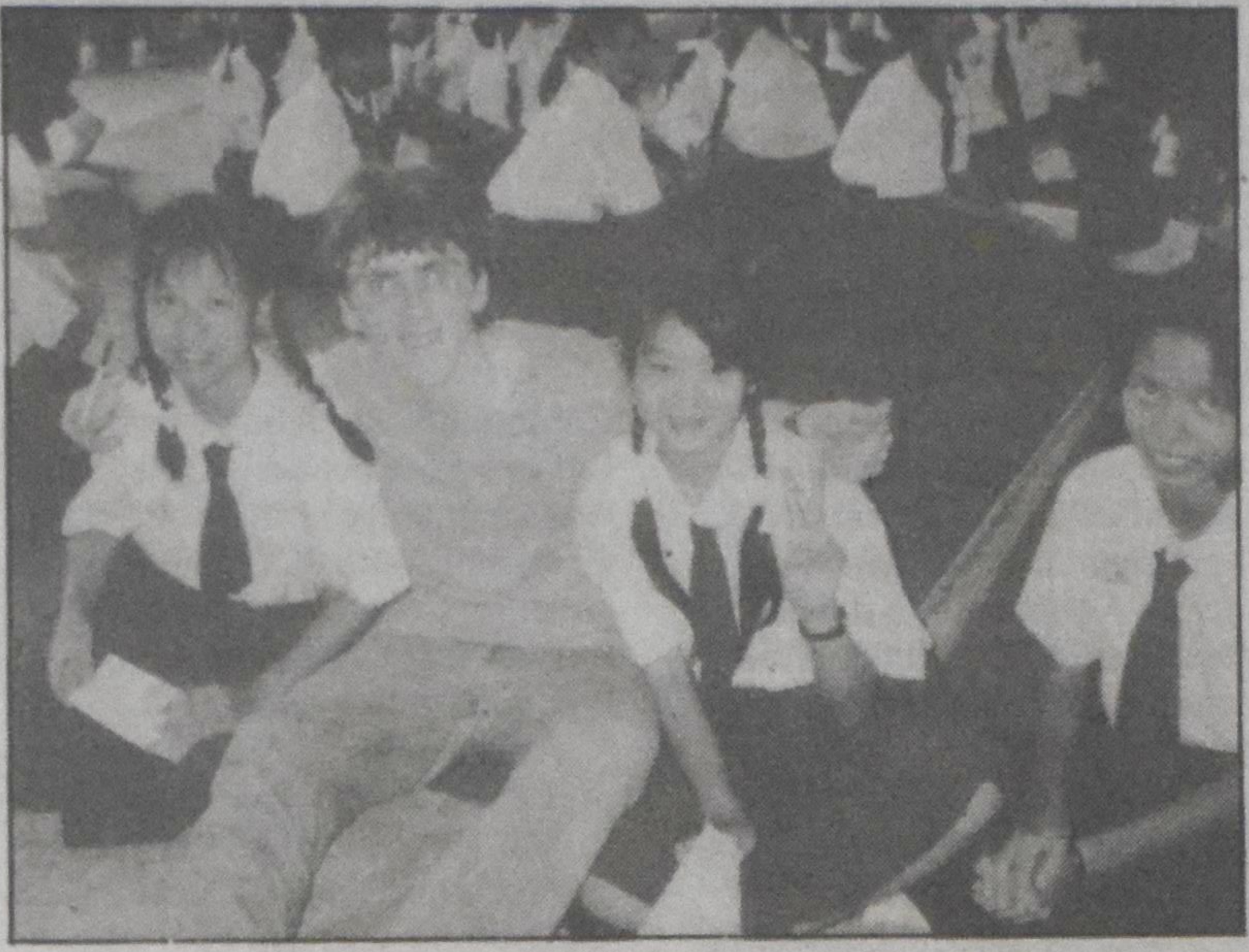


PHOTO COURTESY RANDY HALL

Randy Hall helped bring the gospel message to the youth of Thailand.

Polish society turning away from the Roman Catholic church

Bill Fledderus, with files from *Le Monde*

WARSAW — The bishops of Poland's Roman Catholic Church have become increasingly conservative over the last few years, and church members are leaving as a result, according to a recent article by Sylvie Kauffmann in *Le Monde*.

Popular rejection of the church is becoming evident in a number of ways, says Kauffmann: the number of seminary applicants is dwindling, due perhaps in part to a decline in the status of the priesthood; a recent poll showed more negative than positive opinions of the church, with many complainants singling out the church's "excessive influence on public life"; and the circulations of various church newspapers are facing a drastic decline while the secular press is thriving.

The church is split into two camps, says Kauffmann, and the gap between them is widening. The bishops and much of the hierarchy are "militant traditionalists" who believe the church should organize public life, she says. Many of the laypeople are more "liberal," and want the church to be less involved in matters of the state. Liberals allege that the hierarchy has become entrenched in an "obsessional fortress mentality," perceives lay people as a threat and is unable to take criticism.

The "urban Catholic intelligentsia" is especially unhappy with recent church-sponsored laws: the introduction of the catechism in schools in 1990, the banning of abortion four months ago and the recent passing of another law which requires the audiovisual media to respect "Christian values."

Other observers suggest that although Poland has a reputation for religious fervour, its Catholicism is only skin-deep and ritualistic. Such observers argue that Catholicism served mainly as a way of opposing communism, and they point out that many Catholic Poles divorced and had abortions while the law still permitted those practices.

Albania revives religious law, then delays ratification

Randy Tift

WASHINGTON (NNI)— Albania's Parliament has shelved a restrictive new religion law just one month after lawmakers tried to gain approval of the measure during the absence of senior government officials traveling abroad, sources in Albania reported.

The recent skirmish between Albanian lawmakers ended what one observer called "round three" of a fight by groups to shape the Albanian religious landscape. Deputies are contesting each other to restrict minority religions and strengthen the hand of their favored group among Albania's dominant religions — Orthodox, Catholic and Muslim.

"This time the Islamic group is using the same tactic it accused the Orthodox church of using [in October] to gain the upper hand in the country," commented a U.S. missionary in Albania, who asked not to be identified.

"The Muslims are trying to gain control of the entire country religiously, so later they can do so politically," he asserted.

But top Albanian officials blocked the draft law, and delayed consideration of a new religion law until a new constitution is ratified with a definitive article on religious freedom, said sources close to the Parliamentary debate.

Protestants relieved

Albania's evangelical Protestants, only a few hundred strong, breathed a sigh of relief. Western missionaries assisting them prepared to step up quiet diplomacy with government officials and drum up protest if the restrictive law is activated again.

The recent "Muslim" draft is troubling, said Western advocates for Albanian evangelicals, because it does not recognize their right to own property and contains vague clauses which might be used to outlaw evangelism, which is viewed as "proselytism." The Muslim influenced draft also states religious freedom is "subject to those restrictions that are necessary in a democratic society for the interest of public security...public order, health and morals...."

Mike Morris of the World Evangelical Fellowship's (WEF) Religious Liberty Commission called the new draft "open-ended." Morris said Albanian evangelicals are concerned that restrictive rules could be appended to the simple seven-article law or judicially enforced.

A measure demanded by the Orthodox church was retained in the new draft. It requires top religious leaders to be Albanian citizens by birth, which gives Albanians opposed to the current Orthodox archbishop, who is Greek, a wedge to use against him. Catholics have also had a foreign bishop leading their church. However, Pope John Paul II will visit Albania on April 25 to install four new Catholic bishops, including a new archbishop from the United States, all of whom are Albanian by birth.

Mongolian state TV to air Christian children's program

Elizabeth Farrell

WASHINGTON (NNI)— Mongolian State Television has agreed to broadcast without charge a Christian children's cartoon series entitled "Superbook."

The station normally pays in U.S. currency for the rights to foreign broadcasts, which include "The MacNeil-Lehrer Report," MTV, and other Western programming.

The "Superbook" project, which was initiated by two young Mongolian believers, entails translating and dubbing the English-language videotapes into Mongolian, as well as writing and printing follow-up materials for children who write in response to the programs.

"We had hoped to begin airing the series in April," according to Gene Kapp, a spokesperson for the Christian Broadcasting Network (CBN), which produced the 52 half-hour segments that make up the "Superbook" series.

"But because of technical questions that need to be resolved," Kapp said, "and a desire to make sure we have the necessary framework in place to handle requests once the series hits the air, it is more realistic to expect 'Superbook' to be on the air in Mongolia sometime this fall."

Once a virtual satellite of the former Soviet Union, Mongolia opened its doors in April 1990. The country's new constitution guarantees freedom of religion, and there is a small but growing Christian church in the country.

The "Superbook" series is already being broadcast in approximately 12 other countries, including Hungary, Bulgaria, Albania, Zaire, Zimbabwe, Paraguay, Philippines, and several countries in the Middle East via CBN's Middle East Television.

A Presbyterian Comments

Robert J. Bernhardt

Generic Christianity

Once again the cycle of the Christian year has served to refresh my faith. Good Friday and Easter have reinforced for me the centrality of Jesus Christ to the faith I profess. The designation Christian is often used merely to distinguish people of one religious tradition from those of another. However, the celebration of this season pressed upon me the renewed recognition that to be a Christian is to be intimately and inseparably linked with this man Jesus Christ — both in his suffering and in his triumph.

The events commemorated in the Christian year prompt us to keep our perceptions straight. Christianity is not, first of all, about morality but about grace. It is not, first of all, about what I am to do but about what God has done. My capacity for praise and service, whatever that may be, flows out of a relationship with the Lord.

Having said that, it does not startle me that the world gets it wrong. After all, a moral code must seem more practical to a materialist who resists the idea of transcendence than does faith in a resurrected Christ. However, when those who present themselves as representatives of Christ miss this distinction it is very troubling.

A recent publication from a local committee of one of the major Christian churches in Canada really distressed me. The editor chose to reprint a sermon heard while visiting in the United States. It was provided because it was thought that readers would "enjoy the sermon" and that it would give them "food for thought."

Not the Gospel

The sermon that followed was well written and included several well-expressed and even witty anecdotes. The thrust of the message was that we must learn to understand and appreciate the impact that our individually distinctive personality differences have on our human relationships.

With appropriate acknowledgement the sermon essentially provided a popular summary of the personality theories of Isabel Myers and Catherine Briggs, the authors of the well known Myers-Briggs personality test. The material was interesting and potentially helpful to people struggling to understand the dynamics of their human relationships. The problem for me is that this is being presented as a sermon — as Gospel.

The startling dimension of this document was that it lacked any vertical perspective. The counsel it offered, however interesting or even useful, offered no hint of a need for human relationships to be based on or flow from a relationship with God. Indeed, there was only one passing allusion to God in any way at all. Sometimes we accuse preachers of only bringing God in at the conclusion of the sermon. In this case He was left out. Only the appended prayer gave any indication that the material was being viewed from any religious perspective at all.

This sermon, but for a single allusion, could have been preached with equal enthusiasm by an atheist. Popular psychology is presented as Gospel without even a veneer of spirituality. Instances such as this make one realize that greater threats to the Christian faith may emerge from within than without.

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Toronto Lighthouse mission to commemorate 25 years

Bill Fledderus, with files from Adrian Vandenberg

TORONTO — A Christian Reformed refugee ministry is preparing to hang up the streamers and quaff some apple juice to celebrate 25 years of service in downtown Toronto. Adrian (Ed) Vandenberg, director of the Lighthouse mission will remind listeners of the history of the organization.

Lighthouse actually began in 1968 as an inner city outreach of the Toronto-area Christian Reformed churches, he says. Dedicated volunteers from those churches—coordinated by original Lighthouse leaders Rev. Ken and Kathleen Verhulst—set out to plant a new church by developing children's clubs, youth evangelism, Bible study and Sunday afternoon worship services.

The children's ministries became quite successful in the early 1970s, but efforts to reach out to parents and other family members were mostly unsuccessful. Working class families and recent immigrants also began to move away and were replaced by young professionals with few children. Attendance in youth programs began to fall by the late 1970s, and volunteer turn-over increased. By 1979 the mission's board members and sponsoring churches decided to close the Lighthouse.

The closing was averted by a group of long-term supporters who proposed the mission be made the responsibility of a single church and be allowed to continue without paid staff. Volunteer Dirk Jongkind, a retired auto-body mechanic, took over the leadership and continued the usual programs until he realized the Lighthouse, whose staff consisted largely of former immigrants, could do more if it focused on the needs of refugees.

The new orientation made it necessary to seek out new staff and volunteers from different cultures and backgrounds. Three surprising by-products have resulted: a Bible study group called the All Nations Christian Fellowship which became the church home of many former refugees; the Toronto Chinese Christian Reformed Church led by Pastor Timothy Chan; and, more recently, a Spanish Bible study fellowship.

Because of changes in immigration policy and the recession, the Lighthouse is now undergoing a second major reorientation. Its new programs aim to provide direct help to those who are new to Toronto—refugee or no—and to provide support for the lonely and alienated such as those in neighbourhood nursing homes.

PHOTO COURTESY ADRIAN VANDENBERG

A Spanish-language Bible study and fellowship group was formed recently at the Lighthouse.

Christianity thrives in Tanzania, East Africa

Dirk and Joanne Booy

A couple of years ago, Olaroma, one of the most powerful medicine men in the Masai tribe in Tanzania had a vision that it was time for the Masai people to become Christian. In his vision, Olaroma was entrusted with the responsibility of carrying the Gospel message to the Masai people. Needless to say, Olaroma was troubled by the vision, especially since he was not a Christian himself and did not even know the Gospel story.

He decided not to do anything, and a whole year went by. Then one night the vision returned not only to Olaroma but also to a number of other influential people in the Masai tribe. Olaroma decided that this was no ordinary vision and that God was telling him something important.

Over the course of another year, Olaroma discovered Jesus Christ and began to share his vision with the Masai people. Because of his position in Masai culture, Olaroma was an effective messenger of the Good News. Together with the other receivers of the vision, the Gospel message was proclaimed in many Masai villages in northern Tanzania.

Group decision

The Masai people live in small groupings called *bomas* which hold about 50 people. Traditionally they make decisions together, so a decision to become Christian is often a group or *boma* decision. Therefore, when the Masai began to respond to the Gospel, they did so collectively. It is somewhat similar to the stories in the New Testament when whole households believed and were baptized. Soon the Lutheran Church found itself with a movement in Masai land which was spreading from *boma* to *boma*.

In August last year, the story climaxed when 900 Masai came forward to be baptized. Last month, another 400 were baptized. Both baptism services lasted a number of days and were joyful events for both the Masai people and the Christian church. As one convert expressed it, "I feel as if I'm now in the house of God."

Dirk and Joanne Booy are CRWRC community development workers working with the Evangelical Lutheran Church of Tanzania. They live in Arusha.

Spring sketches by Beatrice Vandervelde

Spring Fever

Lawns are dressed in white
but slowly rising hemlines
make sidewalks wet and muddy
the sun shimmers in a thousand puddles
and everywhere, everywhere
water is on the move
gurgling under snow
trickling down the street
tinkling into sewers
giving me spring fever —
I want to run, too.

Flying High

Wooden shaft at the ready,
rubber boots whirring,
she charges toward the stream
that sprang up in the pasture.

At just the right moment
she aims the point of her spear.
It digs into the ground mid-stream
and she soars up, up,
vaulting over the flowing water
to land on the spongy ground beyond.

Again and again she charges
down the marshy land,
leaps into the air and glides
across the gurgling brook.
At last, too weary to plant the pole
and give it the needed thrust
to catapult herself into the air,
she hangs suspended over the water,
leaning hopefully towards the grass.
She plunges; icy cold chills her fun.
Reluctantly she drags herself home,
flushed cheeks and bright eyes
proof she'll be back to fly again.

Change

Water laps the shoreline,
nibbles at the broad glassy sheet
that stretches into the distance,
gleaming white.

The ice thins, and s l o w l y
brightness dulls to silver,
darkens to gray.

For one brief moment
tiny holes appear —
a delicate, fragile lace
covers the lake.

Then it, too, vanishes.
Only open water remains.

Stirrings

The wind's gentle caress
whispers promise
to the snow-covered land.

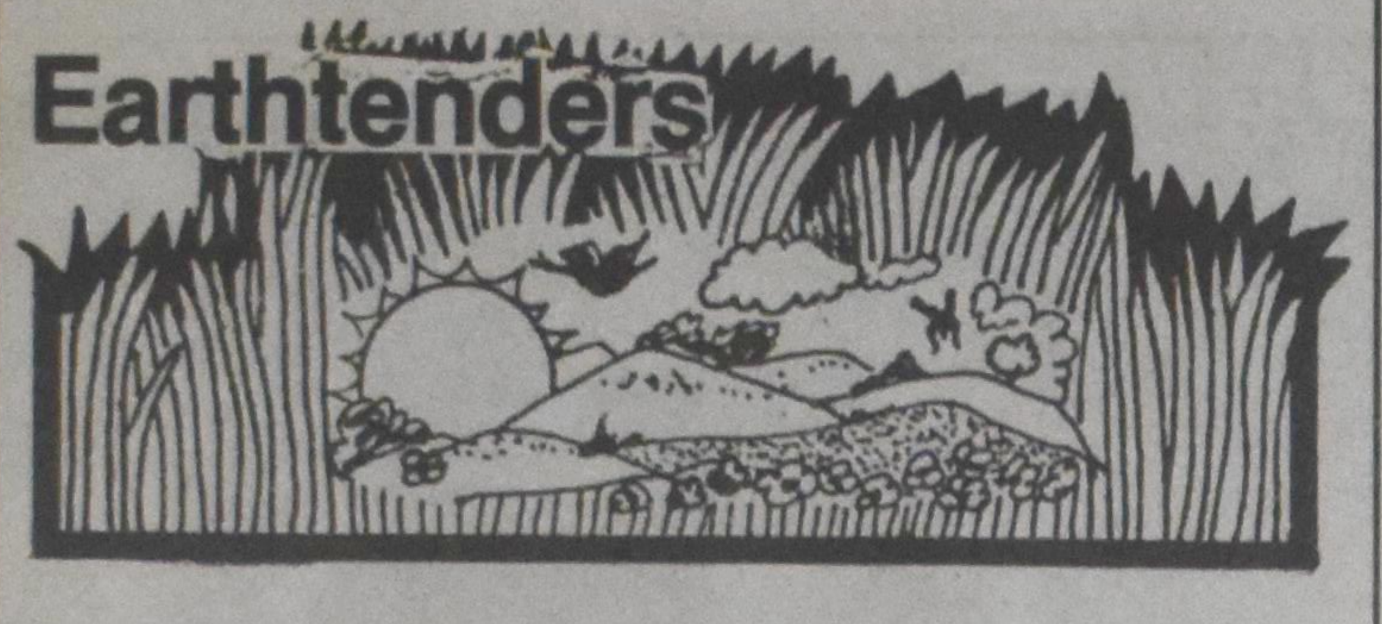
Birdcalls urge action:
a lilting song,
a chirrup,
a woodpecker's rat-a-tat-tat.
Squirrels dash about
on icy crusts.

Winter's frozen heart thaws:
the breath of lent stirs the earth.

Spring Chicken

No jacket. No boots.
Wearing just my jogging suit
I run down city streets,
slipping and sliding on ice,
jumping across puddles,
the sun warm on my back;
and some say I'm too old
to skip and jump and jog,
but on this sparkling day
I'm a spring chicken,
ten feet tall.

Environment



Our place and task in the environment

Clear-cut lessons

I grew up on a "clear cut." I don't recall when I first thought of our small farm that way. Virtually every place in western Washington is a former clear-cut, so it wasn't a brilliant insight. The first cut was made around 1900 and the second growth was lush when we arrived in 1950. My dad spent years cutting, digging, and burning out stumps to make a cow pasture. But when the fire spread underground we discovered that many smaller logs had been cut and buried as "corduroy roads." These smaller logs were bigger than much of the timber then being harvested and I had my first vision of how wasteful the early logging had been.

In 1921 the local sawmill handled its largest log, eleven feet on the top. It took three and one-half hours to cut and scale 11,000 feet of lumber. The optimistic outlook of the day assumed an endless supply of timber based on natural reforestation. In the haste to extract the biggest and best, enormous waste had occurred. The mill closed in 1930.

I naively thought of such past waste as a mistake that we would never be foolish enough to repeat. That was before I watched the salmon runs decline, or knew the extent of tropical and temperate deforestation.

Clear-cut lesson number one

The Creator will hold accountable a steward who destroys the fruitfulness of the vineyard (Rev. 11: 18). The lessons we learn at school are often tied to an extrinsic reward. We start the process early, giving check marks to show each correct answer, a star for each book read. I don't doubt the merits of such concrete rewards. However, I now spend a fair amount of time trying to free undergraduates from their commitment to marks and wed them instead to a commitment to learning.

The daily rewards for the lessons of field, forest, lake and stream are largely intrinsic. You will never get to know the creation in 50-minute periods three times a week! Nor can you get to know the Creator merely listening to a 30-minute sermon each week.

I sometimes teach at AuSable Institute in Michigan where one goal is to awaken students to the beauty and value of the Creation. That means that every class spends substantial hours in the field (the classroom of creation). AuSable director, Cal DeWitt, likes to point out that Jesus did much of his teaching on field trips.

Clear-cut lesson number two

All learning draws on the surroundings. If we only teach rigorously within four walls we tell our students that the natural world, the real world of plants and animals, is of little value for learning what counts in life (Deut. 6: 6-7).

God has revealed himself to us in the created order as well as in the Scriptures, in humanity, and most fully in his son Christ Jesus. We would do well to take time to "Go to the ant" or to "Consider the ravens" and curb our greed.

There are more clear-cut lessons, including the proper place for this often maligned forest practice. But that must wait for later. If you need some pointers on trees and other creatures I would recommend *Caring For Creation in Your Own Backyard* by Loren and Mary Ruth Wilkinson (Servant Publications, 1992).

John R. Wood is assistant professor of biology at The King's College in Edmonton.

Edmonton cheers fiscal responsibility of recycling program

MCC report

EDMONTON — Faced with tough economic decisions like most other politicians across the country, some Edmonton civic politicians likely had grins on their faces after a recent meeting with managers of that city's recycling program.

Dave Hubert, chairman of the board of directors of the Edmonton Recycling Society (ERS), handed the city a cheque for $184,000 in profits and promised a 10 percent reduction in what the ERS had planned to charge the City for operating its recycling program this year. That reduction translates into a $285,000 savings, said Hubert.

"They [city politicians] were quite pleased. Money is tight in Edmonton."

The program was begun by MCC four years ago to raise awareness of environmental issues and provide jobs for people who would normally have difficulty finding work.

ERS provides employment

"We continue to employ a lot of employment-disadvantaged people like the handicapped, natives and immigrants," said Hubert.

The ERS employs approximately 72 people of which 25 percent are people with employment disadvantages. Hubert says it has become one of the major employers in Edmonton's inner city.

More than 400 people have been trained by the ERS since it started. Ninety-nine percent of the workers are unemployed or underemployed when they come to the organization, says a report prepared by FRS and presented to the city.

Besides helping operate Edmonton's city-wide curbside recycling program, ERS collects and markets a major portion of the city's residential recyclable waste and has become increasingly efficient over the years. Most of the commodities it deals with are sold in North America — the majority in Alberta and western Canada.

Helped by prices

Increased efficiency is just one of the reasons ERS was able to offer the city a 10 percent reduction. It also helped that the value of some of the recycled material, like newsprint, has skyrocketed in the past year, said Hubert.

"It's not a very usual occurrence these days," he said, referring to the 10 percent reduction. The ERS has also waived the cost of living escalation clause in its contracts with the city, which resulted in a further savings of $57,000.

Since 1988, the ERS has forwarded $375,000 to the city in the form of profit shares. It has also paid the city over half a million dollars in rent for buildings that were previously vacant.

'Little Ice Age' may hold clues for future climate changes

Paraprased from *The Christian Science Monitor.*

Scientists are looking back at a run of cooler-and-wetter-than-normal weather in western Europe from around 1500 to 1850. The period known as the Little Ice Age may provide information on what may happen again.

Some global-warming skeptics are arguing that solar variability is such a major influence for climate change that it dwarfs the effects of manmade pollution from carbon dioxide, methane and other "greenhouse" gases.

Geophysicist John Eddy with the Consortium for International Earth Science Information Network in University Centre, Mich., points out that research to date indicates that solar variability has a "trimming effect" on global climate.

It could diminish anticipated greenhouse warming by perhaps a half degree Celsius out of a projected 2- to 3-degree planetary temperature rise. But, warns Eddy, it could also well increase the warming.

No scientific records

He says it would be "sociably irresponsible" to use uncertainty about solar influence as a reason to delay action to curb greenhouse-gas pollution.

There are no instrumental temperature or precipitation records to go on. The Little Ice Age has been delineated mainly by studying glacial advances and retreats and by anecdotal stories of climactic decline. Flemish painters depicted the harsh winter conditions of the time.

Earth scientists now have new types of data to study these questions. Deep bore holes tap rocks that retain a "memory" of past temperature trends. Tree rings and cores from ice sheets contain a year-by-year climactic record.

Geologist Henry N. Pollack at the University of Michigan at Ann Arbor says residual temperatures in deep bore holes "confirm cooling took place in Greenland, Alaska, France and Canada. They also show that the Little Ice Age was not a globally uniform event in terms of onset, duration or amplitude."

Glaciologist Paul A. Mayewski at the University of New Hampshire at Durham, says that ice cores — especially ones from Greenland that extend back 42,000 years — show "there was a cold signal ... experienced throughout much of the world." They also show that the Little Ice Age "is one of several events of this character throughout the last many thousand years."

Summing up the evidence, geographer Raymond S. Bradley, at the University of Massachusetts at Amherst, concludes that we can interpret today's climate either as natural recovery from the Little Ice Age or as warming strengthened by human activity.

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Features

The legacy of Manuel Arenas

The dream of a Mexican native son continues with volunteers from Canadian and U.S. churches

Alison de Groot

LA UNION, Mexico — The sight of 14 tall white strangers, complete with two motorhomes and various tools, descending on a remote Mexican mountain village in February might have seemed strange anywhere else. However, the Totonac and Aztec Indian residents of La Union have seen strangers like these before.

The strangers aren't tourists. Vacationers don't come to places like La Union. The location, high in the rugged Puebla Mountains 200 km northwest of Mexico City, offers no beaches, no hotels, no telephones, and the nights here can get downright cold.

The villagers are quick to greet their visitors, though. They know the volunteers are here to finish the work that has changed their lives forever, the work started by a Totonac native son name Manuel Arenas.

The dream of Arenas

Arenas grew up in the village of Zapotitlan, the son of a typically poor farming family. Arenas' father was a compulsive drinker to whom his mother was unwillingly betrothed.

Arenas' life could have very easily followed the same destructive path to which many of his people fall prey, many Totonacs become alcoholics by their mid-twenties; but Arenas' life would take a very different turn.

Herman Aschmann came to Zapotitlan as a Wycliffe Bible translator. His eagerness to learn the Totonac language and Arena's bright intelligence would eventually make them perfect partners in an effort to translate the New Testament.

In 1945, when Arenas was just 13 years old, his father threw him out of the house for accepting Christ and refusing to worship his native idols. Arenas moved in with Aschmann, and his life would never be the same.

Arenas' pursuit of an education was long and arduous. He completed high school in Mexico City, then turned down a civil engineering scholarship from the Massachusetts Institute of Technology to help Aschmann finish the New Testament translation for his people.

After graduating from business school in Mexico City in 1952, Arenas spent a year at the Prairie Bible Institute in Alberta and completed his degree by spending three years at Dallas Bible College in Texas.

In 1959, Arenas took time off to help his friend, Aschmann, distribute the long-awaited copies of the New Testament in Totonac. Arenas then went on to receive an associate bachelors degree in education from the University of Chicago, and he studied at the University of Erlangen in Nuremburg, Germany.

Through all of this, Arenas suffered two attacks of typhoid, a broken back, an ulcer and a continuous spiritual struggle for direction in his life. He also remained committed and vocal about his faith, discussing Christ's gift to humankind with both personal friends and complete strangers.

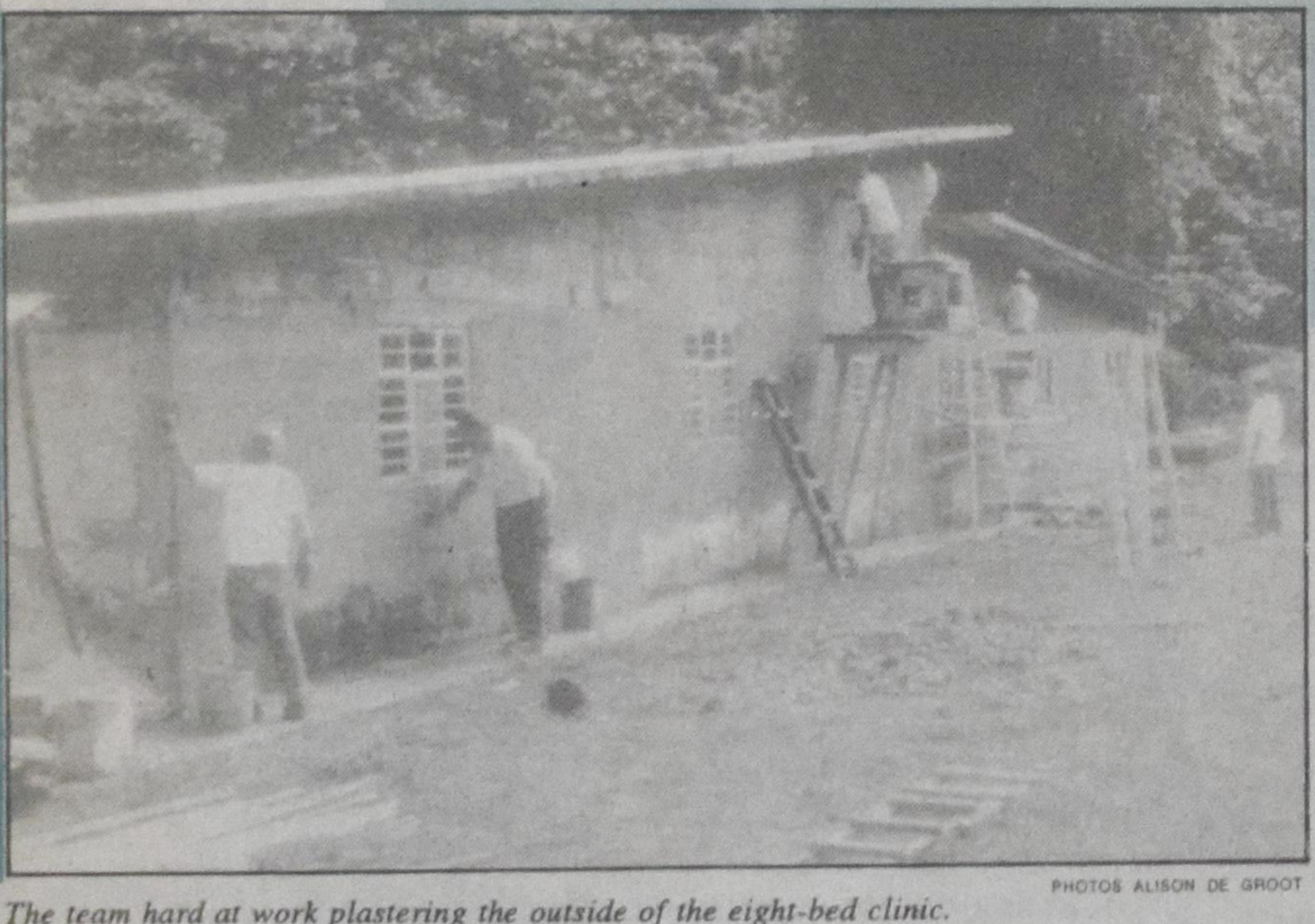
After turning down various job offers, Arenas finally realized God was leading him home, back to Mexico to educate and minister to his own people, the Totonac Indians.

The beginning

In 1967 Arenas was able to buy the land he wanted in La Union and began fundraising for his vision of a Totonac Cultural Centre, a missionary training school and medical clinic.

Funding for his vision came from all over, encompassing churches and friends from Germany, the United States and Canada.

On May 27, 1992, with the cultural centre and missionary school completed, Arenas, by now a local hero and a legend among his people, died.



PHOTOS ALISON DE GROOT

The team hard at work plastering the outside of the eight-bed clinic.

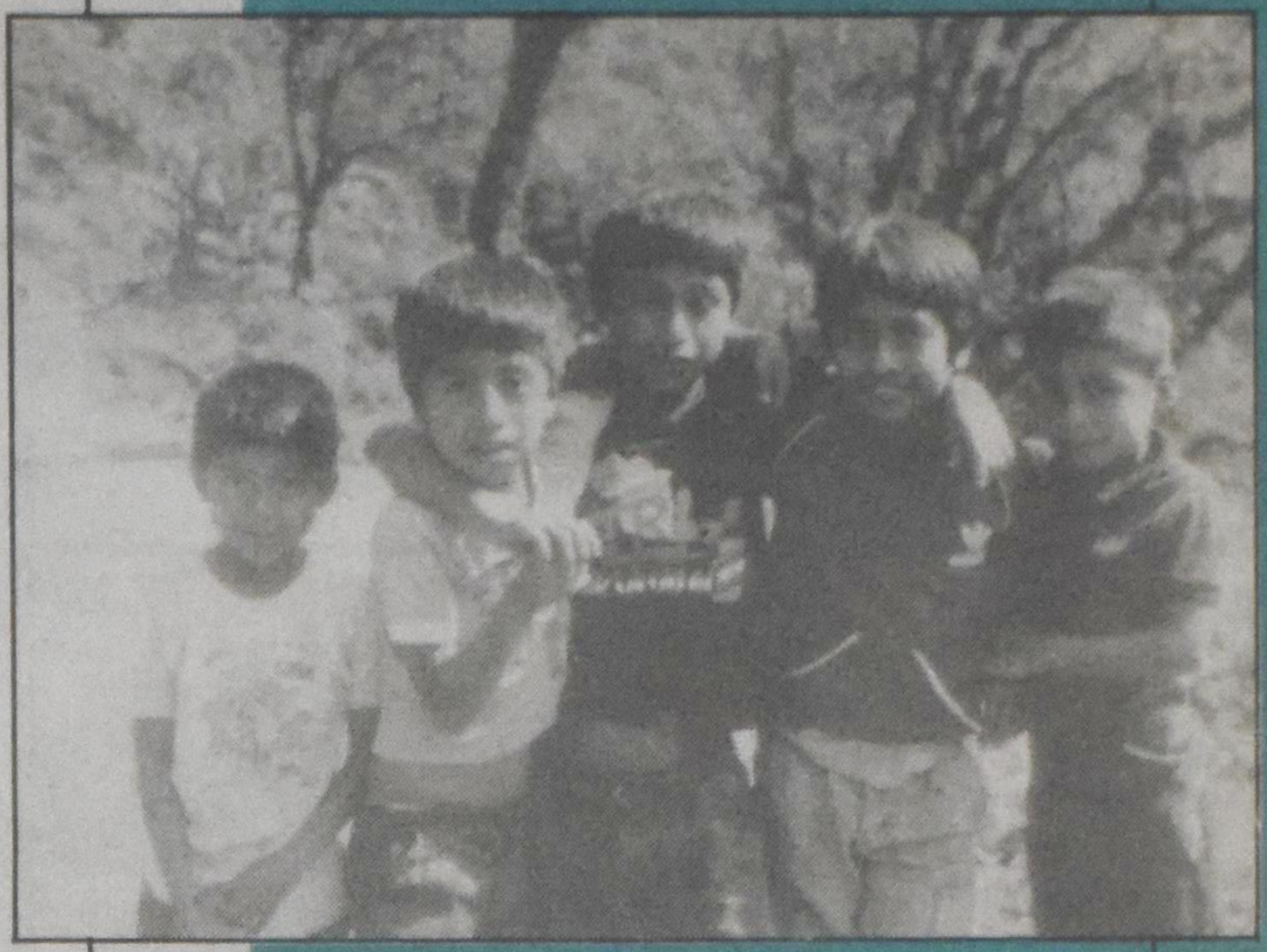
Following Arenas' death of undetected cancer, his dream faltered. Enrolment dropped at the missionary school, funding from Arenas' German friends had already begun to wane, and a lack of leadership threatened the entire project.

Today Arenas' dream lives on through the dedication of Canadian and U.S. volunteers and supporters.

Herman Elgeti, a member of Cephas Christian Reformed Church in Peterborough, Ont., has been volunteering for the Totonac Centre project for six years. He says the Canadian churches that had been financially supporting the project helped reorganize the centre following Arenas' death.

"Things kind of stopped after Manuel died. He was a real leader and after he was gone there was no one to take over," explains Elgeti.

However, with a little reorganization, the centre seems to be flourishing, and with the help of volunteer teams the medical clinic is finished and awaiting a doctor.



"Amigos," they explain, best friends.

The centre is now being run by a board of directors. Filipe Ramos, the Totonac pastor of the large Presbyterian church established by Manuel in La Union, has been appointed leader of the centre and president of the Bible school. Hienz Steinlein, a German friend of Arenas' is in charge of maintenance, and his wife, Evangelina, has been appointed treasurer.

There are now 14 students studying at the school. Ranging in age from 16 to 34, these men and women hope to bring the Gospel to their hometowns. Rev. Ramos teaches them how to minister; three other teachers — Damian Hilario, Maria del Rocio Ramos and Lucia Iglesias — cover Bible study, bibliology, child evangelism grammar and correspondence. The students are also learning music.

Medical clinic completed

The medical clinic is as badly needed as the missionary school. Once, when a doctor volunteered to come to La Union with a construction team in order to take a break from her medical practice, word got out that she was coming. When she arrived, expecting to build, not see patients, over 500 people were lined up outside the centre's gates. Some had spent days on the road for an opportunity to see the doctor.

The group of 14 that had come for three weeks were here to plaster and complete the plumbing of the eight-bed clinic. This was to prove no easy task. Shovels instead of an electric mixer had to be used to mix the plaster. Only two team members, Cliff Cook from Michigan and Bernard Kloosterman from Peterborough, actually knew how to plaster and it took several trips to the nearest large town, Xicotepec de Juarez, some 50 kms away for Elgety to get all the plumbing supplies right.

The "general labourers" on the team, including Earl Belsey, Pat Belsey, Ralph de Groot, Bill Vanderbyl — all of Peterborough, Bill Damstra of Whitby, Ont., Henry Vander-Dort of Lakefield, Ont., and myself, were unaware of the corrosive effect of lime on the skin until the third day. This caused a short delay as the hunt for rubber gloves ensued.

Keeping the team well-organized, well-fed and on time were the wives of several team members: Jane Cook, Nellie Kloosterman, Tonny Damstra and Mary VanderDort.

With the Lord's help, the work was finished. When the rest of the team went home, Henry and Mary VanderDort, long-time volunteers and organizers of the project stayed behind awaiting the final team that would paint.

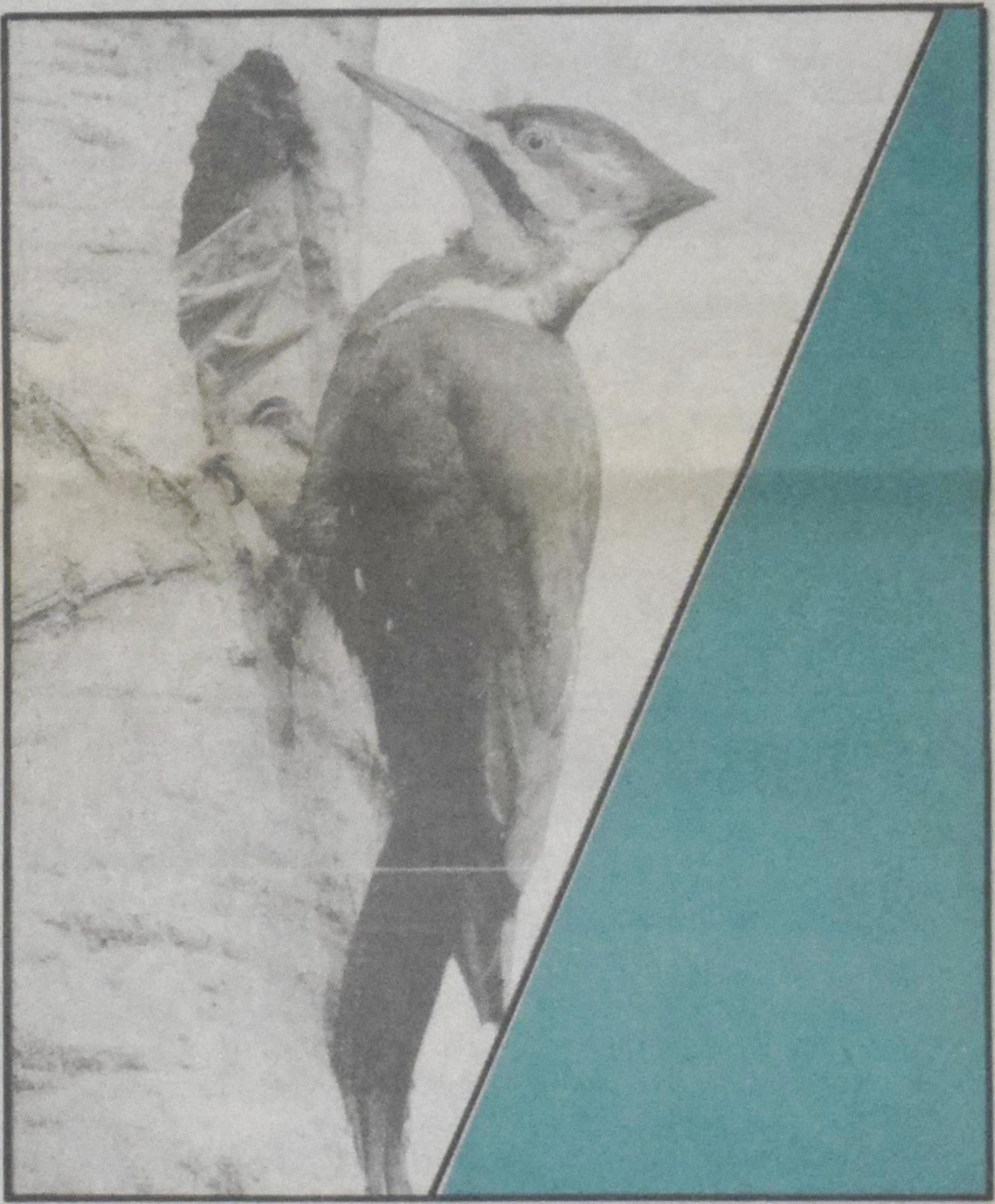
We went home better for having known the people of La Union and better for having participated in Manuel Arenas' dream to improve the lives of these people. As Elgeti put it: "Nothing is more satisfying than the things we do that glorify God."

Alison de Groot is a free-lance writer and a former editorial assistant/journalist for C.C. who currently lives in Bloomfield, N.J., just outside New York City.

Canada's national parks

Marian Van Til

A thing of beauty is a joy
for ever:
Its loveliness increases;
it will never
Pass into nothingness; but
still will keep
A bower quiet for us,
and a sleep
Full of sweet dreams, and
health, and quiet breathing.
Endymion, **John Keats**



Few people who have traveled across the northern half of this continent would disagree that Canada is an exquisitely beautiful country, and one of great contrasts. And Canada's National Parks have been set strategically in each province and the territories to highlight some of that splendour and variety. Five park regions encompass the contrasts, from the high Arctic to Ontario's southern tip, from Newfoundland's eastern shore to the west coast, from mountain peaks to ocean depths.

It may surprise you to know that there are now as many as 34 national parks. They are run by the Parks Service under the auspices of Environment Canada (which also administers the National Historic Sites and Ontario's Historic Canals.) But "the job is far from finished," in the words of the Parks Service. "Our goal," they say, "is to establish a system of national parks that truly reflects the diversity of our country."

'To protect for all time'

The parks serve two main functions: to "protect for all time" in an unchanged state representative areas of Canada's major ecological systems; and to encourage public appreciation of Canada's national and natural heritage.

Depending on which park you're in, activities like walking, hiking, swimming, canoeing, camping are supplemented by background information, nature talks and guided walks provided by visitors centres and park rangers. Balancing long-term preservation with encouraging public use of the parks is a delicate task for the rangers, who study park resources and then try to apply the knowledge so that human impact is kept to a minimum. That's why they've established five use zones: Zone I strictly limits or prohibits access; Zone II restricts motorized access; Zones III-IV allow increasing facilities and activities, and Zone V comprises townsites, visitors centres and administration buildings.

Bit by bit

In 1885 the first park, Banff, was formed. But it did not suddenly spring to life surrounded by its present-day borders. Initially a rather small (26 square kilometre) area on the north slope of Sulphur Mountain — the Cave and Basin Hot Springs — was set aside. The hot springs had been discovered only two years earlier by employees of the transcontinental railway and the government had decided the area should be preserved for all Canadians. The Rocky Mountains Park Act, which established what is now Banff National Park, was passed in June of 1887.

Because so much of western Canada was uninhabited at the time it was natural that the first areas set aside were in undeveloped public lands in the Rocky Mountains. After Banff, in eight years five new mountain reserves became the Yoho, Kootenay, Glacier, Mount Revelstoke and Waterton Lakes national parks.

In 1911 a precursor of the current Parks Service was formed under the Department of the Interior, led by J.B. Harkin (from 1911-1936).

Under Harkin, action was taken to establish national parks in the east as well as the west, with St. Lawrence Islands being created in 1904. Others followed rapidly: Elk Island (1913), Point Pelee (1918), Wood Buffalo (1922), Riding Mountain, Prince Albert and Georgian Bay Islands (all 1929), and Cape Breton Highlands (1936).

It was not until 1930, again given impetus by Harkin, that the National Parks Act was passed, and that act still provides for the governing of the parks.

As World War II was fomenting, there began a nearly three decade lull in park creation. Finally in the early 1960s, 10 new parks were created and a new "Parks Canada Policy" was written. That policy was revised in 1979 to reflect a growing concern for ecological preservation. Thus, mining, forestry, agriculture and sport hunting are prohibited in the national parks.

The land mass of the 34 parks takes up 1.3 percent of the country (129, 655 square kms), an area equal to the size of England. Canada's national park system is part of a worldwide network of some 2,000 protected areas in 120 countries. One of the parks, Lake Waterton, is itself international in scope, sharing a border with the U.S.'s Glacier National Park in Montana, and together comprising the Waterton-Glacier International Peace Park. Not incidentally, according to Simon Lunn, who has worked in a whole handful of national parks, "That one is as close to heaven as you'll get on this earth."

See also page 14...

A national parks sampler

WEST

The Rocky Mountains parks

The oldest, best-known and most visited parks are those in the Rocky Mountains: Banff, Jasper, Yoho, Kootenay, Glacier, Mount Revelstoke, Waterton Lakes. Their attraction is not hard to understand: alpine wilderness, glaciers, clear and cold lakes, snow-covered peaks, thundering waterfalls, magnificent forests and abundant wildlife. And besides the feasts for the eyes, there's plenty to do: skiing, hiking, climbing, kayaking, riding, swimming, soaking in hot pools, fishing, to name a few.

Pacific Rim

Pacific Rim National Park provides a different kind of beauty. You can jog barefoot on countless beaches, explore tidal pools, walk through misty rain forests; or for the more action-oriented, there's surfing, kayaking, canoeing or sailing in the Broken Group Islands. And the West Coast Trail is a challenge to hikers.

Contact the Western Region Parks Service Office
Room 520
220 Fourth Avenue South East
Calgary, AB T2P 3H8
(403) 292-4440

QUEBEC

Forillon

It's been said that at Forillon your gaze will always drift out to sea — a sea that's glass calm or in a raging, foaming fury. From towering cliffs you can watch for whales, seals, seabirds; or look for sea-worn pebbles in the sand along the beach. Park divers will increase your knowledge of undersea life.

Contact the Quebec Region
Parks Service Office
3 Buade Street
Haute Ville
Quebec, QC G1R 4V7
(418) 648-4177.

ATLANTIC

Fundy

There are two Fundys, the Parks Service likes to point out: one of fog-shrouded shores, rugged cliffs and sculptured rock scoured by the world's highest tides; the other of sun-dappled forests, singing streams and secret waterfalls. The outgoing tide reveals a fascinating and previously hidden world along the shore — but not for long.

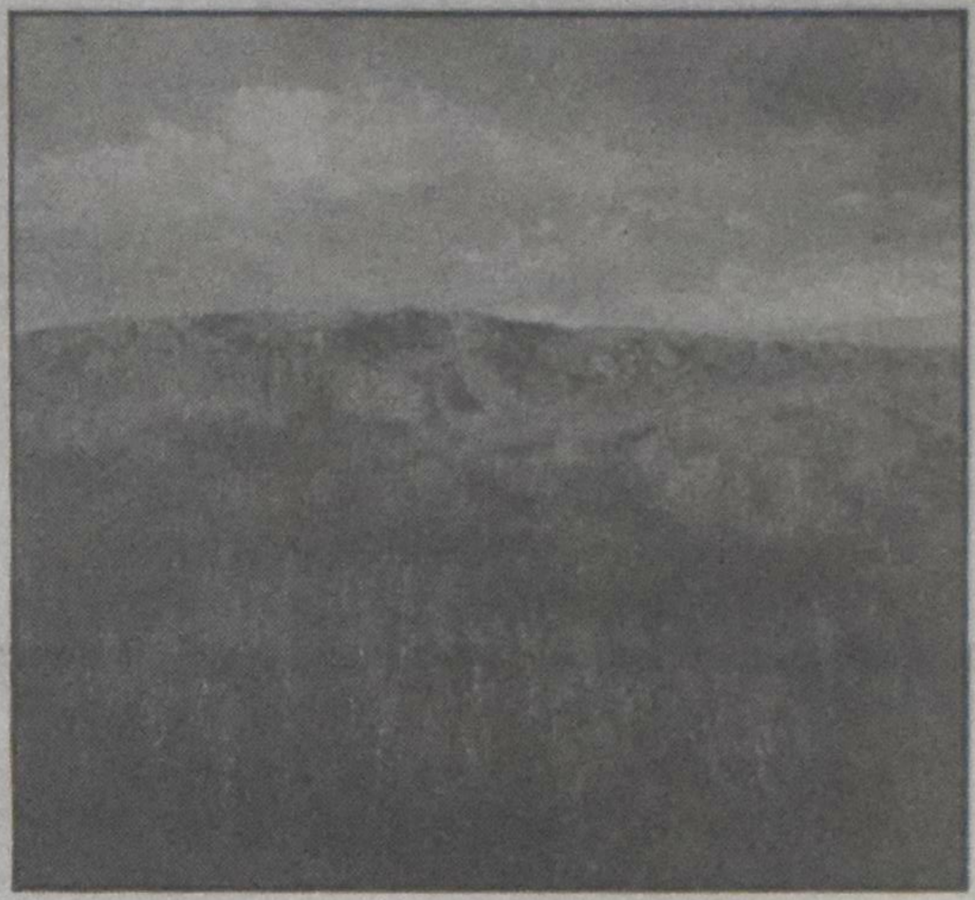
Prince Edward Island

If rugged nature and strenuous activities are not for you, PEI could be what is: smell the sea; listen to the waves and seabirds; soak up the heat of the sun-baked sand; revel in the sunset. If you look closely, there are also all kinds of things to discover in sand dunes, marshes and ponds. And for something completely different, there's the world at Green Gables.

Contact the Atlantic Region
Parks Service Office
Historic Properties
Upper Water Street
Halifax, NS B3J 1S9
(902) 426-3457

WEST/NORTH

Wood Buffalo



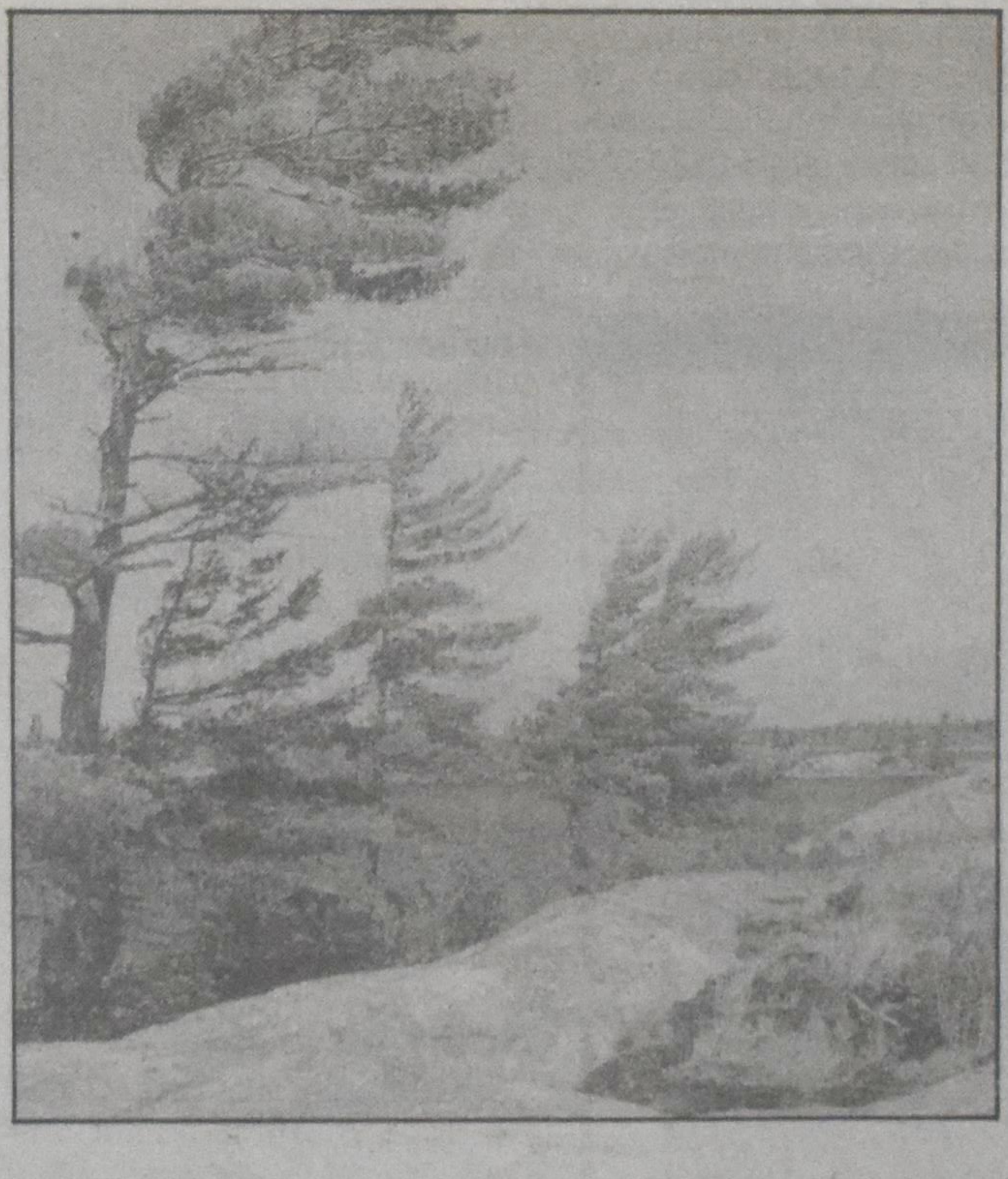
The craggy beauty of Wood Buffalo on the Alberta/Northwest Territories border offers entirely different vistas. This is the home of Canada's largest bison herd (you can join a "buffalo creep") and the only remaining Canadian nesting site of the whooping crane. There's a vast wilderness of bogs, forests, meandering streams, silty rivers and spongy muskeg, none of which has changed much since the days of the fur traders. Cree and Chippewa still live, hunt and fish here.

Nahanni

If canoeing or kayaking delights you, some day you'll want to make a trek to Nahanni, renowned for such things. One of the world's great wild rivers rushes through this national park which is a World Heritage Site. Steep-walled canyons, hot springs, a waterfall twice the height of Niagara, teeming wildlife and aquatic animals are just a few of the things you'll encounter.

Contact the Prairie and Northern Region Parks Service Office
457 Main Street
Winnipeg, MB R3B 3E8
(204) 983-2110

ONTARIO



Georgian Bay Islands

Granite rock faces, vast, watery expanses, majestic pine forests and crisp weather provide hints of both the West and the North in this pristine area of northeast Ontario. Bring your camping equipment, canoe, binoculars, fishing pole.

Pukaskwa

Pukaskwa lies along the eastern shore of frigid Lake Superior in "Shield" country. It too, has barely changed since voyageurs first paddled here. It is rugged and pristine, full of tumbling rivers, rock-rimmed lakes and wildlife.

Contact the Ontario Region
Parks Service Office
111 Water Street East
Cornwall, ON K6H 6S3
(613) 938-5866.

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July 10-17	Dr. William Wan	Redeeming the Secular
July 17-24	Dr. Kenn Gangel	Understanding Your Church Members - Changing Nature of Adults in Church
July 24-31	Mr. George Murray	The Deity of Christ: What Difference Does it Make in My Life?
July 31-Aug. 7	Rev. Bob Roxborough	Second Generation Christians, Exposition of Hebrews
Aug. 7-14	Dr. Eric Sisel	An Overview of the Book of Daniel
Aug. 14-21	Rev. Leslie Campbell & Rev. Ian Campbell	God's Part and Our Part
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August 1 to August 6 .... Grades 4, 5 & 6
August 8 to August 13 .... Grades 7, 8 & 9
August 15 to August 20 .... Grades 4, 5 & 6
August 22 to August 27 .... Grades 10, 11 & 12

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July 4 to July 9 .... Wilderness
July 11 to July 16 .... Wilderness
July 18 to July 20 .... Munchkins
July 21 to July 23 .... Munchkins
July 25 to July 30 .... Special Needs
August 1 to August 6 .... Wilderness
August 8 to August 10 .... Munchkins
August 11 to August 13 .... Munchkins
August 15 to August 17 .... Munchkins
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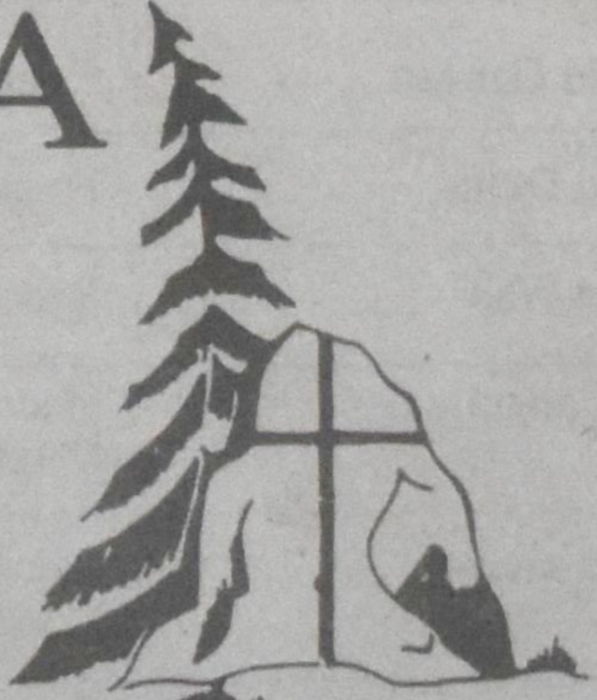

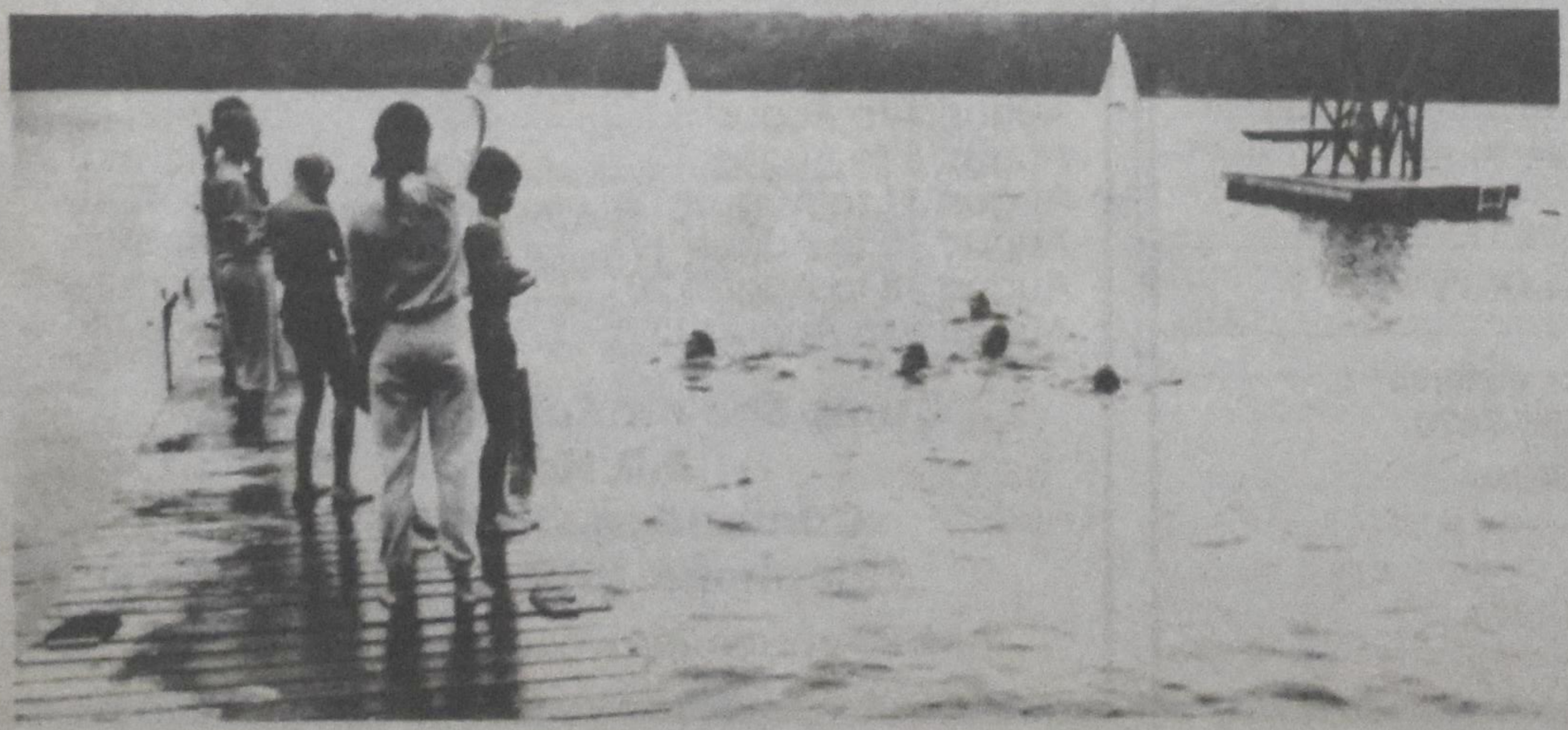

OCA

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KIDS FOLLOW THE WATER SAFETY RULES

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Friends of God

Laura Smit

Truth to tell

"... By the open statement of the truth we commend ourselves to the conscience of everyone in the sight of God" (2 Cor. 4: 2).

I've been challenged to do some truth-telling lately, and it hasn't been easy. As a minister in the Presbyterian Church (USA), I often find myself part of the timid, conservative minority. I prefer to keep many of my views to myself rather than court the displeasure of colleagues who would be astonished by how behind the times I am. Or so I've always feared.

And yet, just lately, I've been driven to speak my mind openly on a rather controversial issue within our presbytery. Much to my surprise, people are still speaking to me. In fact, I've discovered I may not be as much in the minority as I had supposed.

The same thing often happens in my interaction with individuals. I worry and fret about speaking out on some delicate topic — maybe telling an unhappy friend that I believe she must stay in a difficult marriage; or maybe sharing the Gospel for the first time with an unbeliever, only to discover that the other person has been waiting for me to speak all along. Little by little, God is teaching me about the open statement of truth and how healing it can be.

This shouldn't surprise me as much as it does. Jesus defined himself as The Truth. Our new life begins when we let him show us the truth about our sin and misery. Only then does the truth of salvation make sense.

Not always comfortable

The problem is that the truth is not always comfortable, or even nice. Telling the truth is the way to freedom, goodness and new life. But it may also lead to hurt feelings, divisiveness and pain. Many people are resentful of the truth because it exposes things they would rather leave hidden. And, of course, we've all been on the receiving end of some vindictive person telling us something "for our own good" which he or she believes to be truth, but which seems like something quite different to us. After enough such negative experiences with truth-telling, it's not surprising that most of us retreat into a timid civility, cowed into silence by a fear of offending or appearing intolerant.

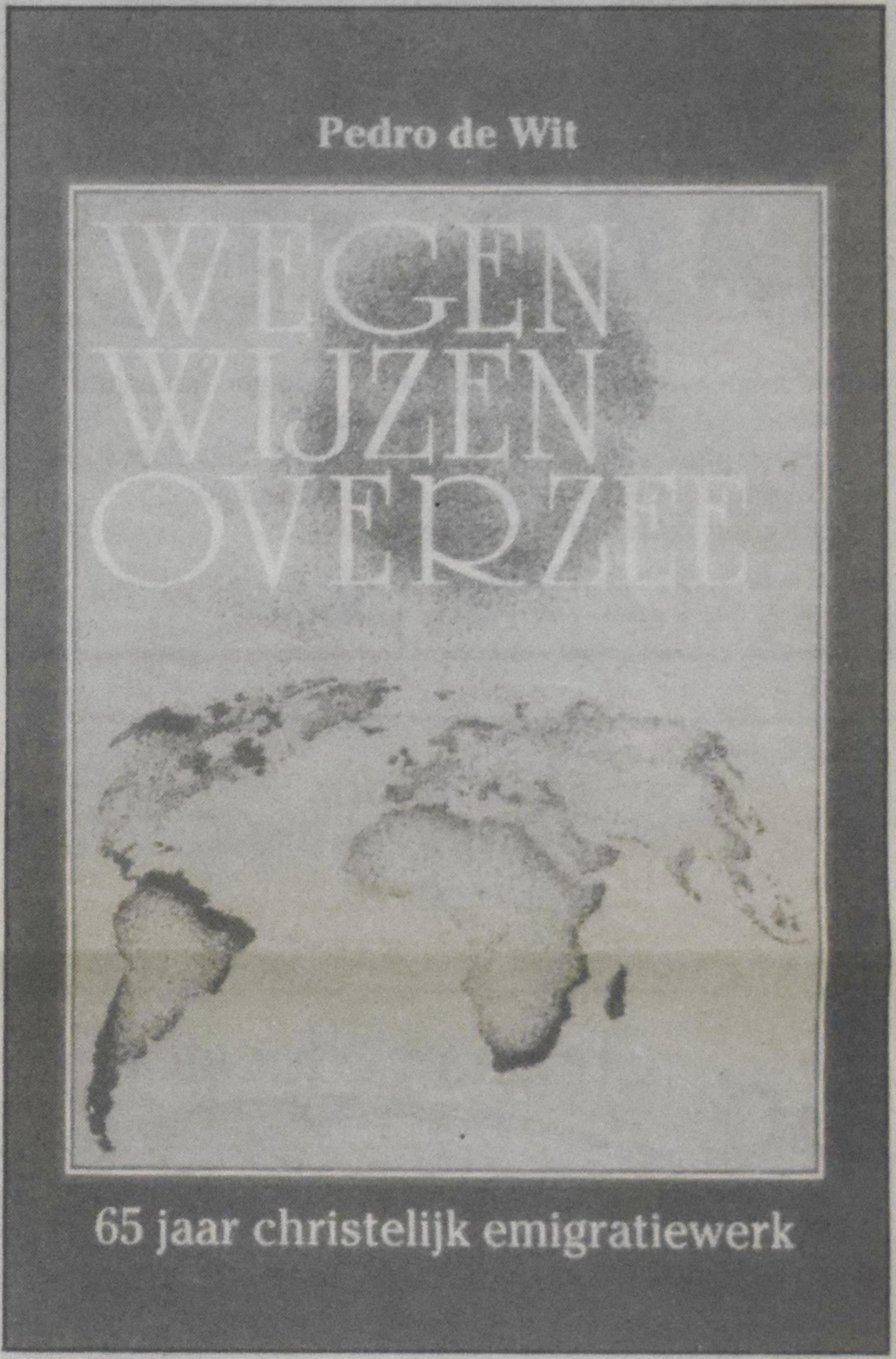
Yet Paul claims that the open statement of the truth is a way to commend ourselves to everyone. More exactly, he claims that by proclaiming the truth openly we commend ourselves to *their* consciences in the sight of God. Paul certainly knew that the truth would sometimes be received with hostility. Far more than any of us, he had good reason to maintain a prudent silence about the truth he followed. Proclaiming it would not simply make him unpopular; it would cost him his life. But far more important to Paul was the responsibility which God had laid on him to preach the Gospel, to offer the light of the truth to those walking in darkness. His aim was never to say anything — or fail to say anything — which would then give another person reason to reproach him before God.

Such truth-telling is healing. It sets us free, and it offers freedom to those who hear us. Have you shared the truth with anyone today?

Laura Smit is the pastor of First Presbyterian Church, Clayton, N.J., and a graduate of Calvin Theological Seminary.

Dutch Christian Emigration Society remembers

Wegen Wijzen Overzee: 65 jaar christelijk emigratie werk, *by Pedro de Wit: Kampen, Neth.: Uitgeversmaatschappij J.H., 1993. Softcover, 151 pp. Reviewed by Nandy Heule, St. Catharines, Ont.*



This book outlines the history of the Christian Protestant organization in the Netherlands which facilitated emigration to countries overseas, especially Canada. It describes the birth, life, and decline of the CEC (*Gereformeerde Emigratie Vereeniging* [sic], later known as the *Christelijke Emigratie Centrale* or the Christian Emigration Centre).

For first generation Dutch-Canadians with Reformed roots, this book will give a behind-the-scene look at the organization that in many cases inspired their decision to cross the ocean.

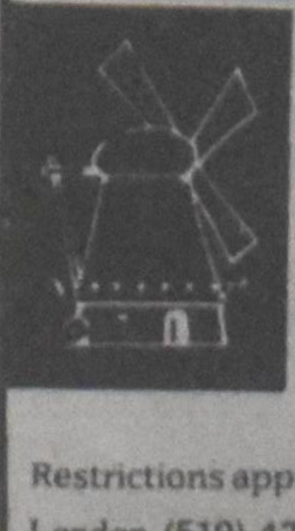
For second or third generation Dutch-Canadians who still read Dutch, this book will explain in part who and what motivated their (grand)parents to leave their homeland(je) to settle in Canada.

The CEC saw it as its task to educate the would-be emigrants about the spiritual and social consequences of their move abroad. The organization asked its members to view their emigration as part of God's overall plan for their lives. Emigration isn't just a strategy for achieving better economic opportunity, said CEC. Instead, emigration can be a God-given cultural mandate *(een door God gegeven cultuuropdracht,* p. 12).

The book will also shed some light on the ethnic cohesion of today's Christian Reformed community in Canada. In its negotiations, for example, with the Canadian Pacific Railway — at one time in the business of settling immigrants along its railway to stimulate train travel — the CEC made sure that church members ended up in the same area so they could keep in touch.

Many readers of *Christian Courier* will fondly remember the "fieldman," the CEC representative who visited newly arrived immigrant families. These field agents worked closely with the Immigration Committee of the Christian Reformed Church, the oldest immigration organization in Canada (p. 50). And indeed, in addition to giving practical settlement information, the field agents provided ties with the already established Christian Reformed churches in the area.

This book is worthwhile reading for anyone with an interest in his or her immigration roots and the history of the Christian Reformed Church in Canada. It can be ordered through *Christian Courier* by sending a cheque in the amount of $15, made out to Calvinist Contact Publishing.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Beginning March 26, students will advertise their skills in our Summer Job Market section of the Classifieds.
Please consider hiring one of them.

Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.

Look for our Calendar of Events on page 18...

Redeemer College

Christian Educators

Send yourself back to school this summer!

On-campus

Education 501: Advanced Educational Psychology
July 5-23, 1993
Instructor: Dr. Alyce Oosterhuis, Visiting Assistant Professor of Education

Distance Education

Education 406 : Systems and Foundations of Education (School Law)
Option a, *(for summer completion)* on-campus sessions July 5 & 21.
Option b, *(for completion no later than April 30, 1994)*, on-campus session Saturday, September 11 with two additional sessions to be scheduled in September and October.
Instructor: Dr. John Vriend, Associate Professor of Education

Registration deadline May 31, 1993
Contact the Office of Admissions at (416) 648-2131

OCSTA

Redeemer College
Ancaster, ON L9K 1J4

Peter and Marja are

Dear P & M:

I'm a teacher in a Christian school. We have a young boy who we think has homosexual tendencies. He walks like a girl, plays mostly with girls, is a fussy dresser and often makes comments on what I wear. My questions are these. Can one see signs of homosexuality at a young age? If so, what are they? Can one do something about it before a person becomes a teenager? Is a teacher responsible for mentioning his/her suspicions to the student's parents ?

My concerns come out of an understanding that we are to teach the whole child, including being concerned for their spiritual and physical growth. I've been struggling with this problem for some time and would appreciate your comments.

Dear Teacher:

You are confusing effeminate traits with homosexuality. You would not be alarmed about a girl who is a tomboy and rough-houses with the guys; neither should you be alarmed about a boy who is gentle, aesthetically sensitive and drawn to female companionship.

Your assumption that so-called "feminine traits" may be a sign of homosexuality is incorrect. When you study the gay world, you will see the same personality types that you find in all of society. Lesbians assume dominant and subordinate roles; gays run the gamut from macho to meek. So you can't see signs of homosexuality at an early age. Fortunately, we are beginning to learn that masculine and feminine characteristics are part of everyone's make-up. In fact, we would prefer to use words like gentle, sensitive, strong and assertive to describe both males and females.

Beware of sexual stereotypes which unfairly label children. If anything can do damage, labeling can. Children who are a little bit different already have to cope with name-calling on the playground. This young boy in your school has probably already been called a "sissy," "queer" or "faggot" by his peers. All he needs now is a teacher and staff, not to mention parents, who express similar concerns on a more professional level. That kind of identification could accomplish the very opposite of what you want for him as he begins to live up (or down) to the labels attached to him.

We are struck by Christ's tenderness and his intimate friendships with women. Surely we would not see his gentleness as a cause for alarm. In fact, Jesus would probably be more concerned about "bully" traits in the boys. So should we be. But isn't it interesting that we tend to accept these as normal.

As an adolescent, Peter remembers feeling more comfortable with the girls in his class than with the boys, apart from one or two male friendships. He could often be found on the end of a skipping rope, playing with the girls during recess. That's where he found acceptance and was allowed to show sensitivity. No one ever expressed alarm at this. After almost 23 years of marriage you know the rest of the story. Given the same acceptance, this boy may eventually have a similar story to tell.

You mean well. But don't attribute any negative connotations to what is apparently this boy's softer and artistic personality type. Don't create undue concern among the staff. And definitely don't talk to the parents about your suspicions.

Let him find friends wherever he's comfortable. Acknowledge his compliments about your clothing. Appreciate the boy for who he is and accept him as the unique person God created him to be. *That's* how you teach the whole child. And *that's* how you get past your struggles about this boy.

Write to: P&M
c/o Christian Courier
4-261 Martindale Road
St.Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

SEEKING A PASTOR

Inglewood Chr. Ref. Church, Edmonton, Alta., an urban congregation of 85 families, seeks a pastor who excels in preaching and pastoral care. Contact:

Jim Joosse
10510-134 St.
Edmonton, AB T5E 4N8

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Classifieds

Classified Rates

Births	$25.00
Marriages & Engagements	$40.00
Anniversaries	$45.00
2-column anniversaries	$90.00
Obituaries	$45.00
Notes of thanks	$35.00
Birthdays	$40.00

All other one-column classified advertisements: $13.50 per column inch. NOTE: Minimum fee is $25.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)

Note: All rates shown above are GST inclusive

ATTENTION!

a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to six column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $13.50 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $20.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $20.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Births

MEIJAARD:
We, Tyler and Alma, give praise and thanks to God for blessing us with a healthy baby boy.

SCOTT CHRISTOPHER

was born on Saturday, April 3, 1993, weighing 9 lbs., 5 oz.

Scott is a welcome little brother for Michael, Melissa and Christina. He is the 33rd grandchild for Mr. and Mrs. Jack Bruining of Port Dover, Ont., and the fourth grandchild for Mr. and Mrs. Gerard Meijaard of Hamilton, Ont.

Home address: 155 Chopin Dr., Cambridge, ON N3H 1J4

Anniversaries

Congratulations to Egbert and Henderika Buitenhuis (nee Finke) on the occasion of their 55th wedding anniversary!

1938 May 6 1993

"Great is the Lord, and greatly to be praised!"

Thankful to our heavenly Father who sustained them with His care, we hope to celebrate the 55th wedding anniversary of our parents, grandparents, and great-grandparents,

EGBERT and HENDERIKA BUITENHUIS
(nee FINKE)

It is our prayer that the Lord will continue to bless them and be near to them.

Congratulations and much love from your family:

Jenny Buitenhuis — (deceased)
Herman & Martha Buitenhuis — Rockwood, Ont.
Margaret & Chris Merkus — Cambridge, Ont.
Bert & Ria Buitenhuis — Guelph, Ont.
Jenny & Mark Fodchuk — Oakville, Ont.
Brenda & Bill MacPhee — Eganville, Ont.
Henry & Pauline Buitenhuis — Kitchener, Ont.
Brian & Theresa Buitenhuis — Burlington, Ont.
18 grandchildren and 12 great-grandchildren.

This joyous occasion will be celebrated with an open house on Saturday, May 8, 1993, from 3-5 p.m., at First Chr. Ref. Church, 287 Water St., Guelph, Ont.

Home address: R.R. #3, Rockwood, ON N0B 2K0

Anniversaries

Zuidewolde, Dr. Woodstock, Ont.
1943 May 8 1993

"A threefold cord is not quickly broken" (Eccl. 4: 12).

With praise and thanksgiving to our heavenly father, we are pleased to announce the 50th wedding anniversary of our parents, grandparents and great-grandparents,

JACOB and JACOBA BATTERINK
(nee BATTERINK)

May God continue to bless you and keep you in his care.

With love from:

Hank & Aly Batterink — Chatham
Marcia, Cindy, Danny, Steven, Kenneth
Bob & Jo-anne Van Schepen — Owen Sound
Michelle & Al (Jonathon), Michael, Christopher
John & Jane Batterink — Port Perry
Laura, Celine, Miranda
John & Louise DeBoer — Owen Sound
Jason, Darryl, Marlisa, Matthew, Rochelle

Open house will be held at the Maranatha Chr. Ref. Church, Woodstock, Ont., on May 7, 1993, from 7-9 p.m.

Best wishes only please.

Home address: 753 Parkinson Rd., Woodstock, ON N4S 2P1

Anniversaries

1953 May 6 1993

With praise and thanksgiving to God, we are happy to announce the 40th wedding anniversary of our parents and grandparents,

RALPH and JACOBA BOS
(nee PLUG)

We thank the Lord for giving them 40 years together and pray that he will continue to keep them in his care.

With love:

David & Diana Bos — Strathroy, Ont.
Sonya, Jeremy, Bradley
Peter & Mary Bos — Strathroy, Ont.
Jason, Darryl, Karen, Adam, Steven
Alice & Mark Vandervennen — Cobourg, Ont.
Robyn, Luke, Rachel
Irving & Margaret Bos — Burlington, Ont.
Jillian, Wesley, Jenna
Annette & Edward Weesjes — St. Thomas, Ont.
Jacklyn, Eddie, Mark, Nathan
Renee & Paul Weavers — Woodville, Ont.
Eric, Craig
Randy & Margaret Bos — Douglas, Ont.
Leah, Sarah
Marvin Bos — London, Ont.

We will be celebrating this occasion with an open house on Saturday, May 1, 1993, from 2:30-5:00 p.m., in the Strathroy East Chr. Ref. Church. We would like to invite everyone to come and join us in thanksgiving and celebration.

Best wishes only please.

Summer Job Market

Southwestern Ontario: Mature reliable, 17-year-old farm girl with three summers experience in **housekeeping** and **child-care**, seeks work of a similar variety or otherwise.

Alicia Molenhuis, R.R.#3, Strathroy, ON N7G 3H5. Phone: (519) 247-3773

Anniversaries

Hantum, Fr. Brampton, Ont.
1943 May 4 1993

With joy and gratitude to God, we look forward to celebrating the 50th wedding anniversary of our parents and grandparents,

AREND and JANTJE CASTELEIN
(nee SMEDES)

Thank you, Mom and Dad, for your patience, guidance, support and constant love. We pray that God will continue to hold you in his loving care.

Congratulations and lots of love from:

Antje & Jerry Veltman — Picture Butte, Alta.
Martin, Brenda, Charlie, Monica, Suzanne, Patricia
Hedzer Castelein — Chemainus, B.C.
Mark, Corinna
Teresa & Tjisse Kalverda — Brampton, Ont.
Sheila, Jeffrey, Jonathan, David
Alice & Grant Nevins — Mississauga, Ont.
Abel & Teresa Castelein — Cheapside, Ont.
Andrew, Matthew
and all your great-grandchildren.

We welcome you to join us in celebrating our parents' anniversary at an open house at Holland Chr. Homes, Trinity Recreation Room on Friday, May 7, 1993, from 2-4 p.m.

Home address: Holland Chr. Homes, 7900 McLaughlin Rd., Apt. C504, Brampton, ON L6V 3N2

Congratulations to Arend and Jantje Castelein (nee Smedes) on the occasion of their 50th wedding anniversary!

Accommodation

Bed & Breakfast
Beautiful Niagara Falls
A pleasant 15 min. walk to the Falls. Friendly home, nice rooms. Superb breakfast. Dutch spoken.
Mike & Joan Havinga
(416) 358-3534

Marriages

PLAT-DEKOTER:
Jan and Meika Plat of Chatham, Ont., and Larry and Willy DeKoter of London, Ont., are pleased to announce the forthcoming marriage of their children,

TINA
and
DAVID

This happy event will take place, the Lord willing, on May 1, 1993, at three o'clock in the Grace Chr. Ref. Church, Chatham, Ont.

We pray for God's blessing on your future together.

Classifieds

Anniversaries

Congratulations to Gerrit and Clara De Schiffart (nee Reitsma) on the occasion of their 65th wedding anniversary!

Friesland Brockville
1928 May 9 1993
"Where you go, I will go and where you stay, I will stay. Your people will be my people and your God, my God" (Ruth 1: 16b).
With joy and thankfulness to our heavenly Father, we are happy to announce the 65th wedding anniversary of our parents,

GERRIT and CLARA DE SCHIFFART (nee REITSMA)

They have experienced God's grace throughout their married life. We are grateful to have shared in His faithfulness.
Sid & Mary De Schiffart
Klaas & Bonnie Dijkema
David & Hinke Weima
Martin & Wilma VandenBerg
Congratulations and love also from your grandchildren and 54 great-grandchildren.
We welcome you to celebrate with us at an open house from 10 a.m. to 12 p.m., on Saturday, May 8, 1993, at Bethel Chr. Ref. Church in Brockville, Ont.
Home address: 80 Centre Street, Brockville, ON K6V 5S6

1953 May 9 1993
With thanksgiving and praise to God, we hope to celebrate with our parents,

DIRK and TENA DYKSTRA

the occasion of their 40th wedding anniversary on Sunday, May 9, 1993.
We pray that God will continue to bless you and keep you in His care for many more years to come.
With love from your children and grandchildren:
John & Anne Dykstra — Kitchener
John, Peter, Laura
Frank & Barbara Dykstra — Brampton
Heather, Kevin, Allison, Maureen
Alfred Dykstra & Diane — Mississauga
Teresa & Gordon Bushby — Ajax
James Dykstra — Banff
There will be an open house in Brampton at the Immanuel Chr. Ref. Church, 63 Church St. East, on Saturday, May 8, 1993, from 2-4 p.m.
Best wishes only, please.
Home address: 11 McLaughlin Rd. N., Brampton, ON L6X 1Y4

1953 April 22 1993
"For surely, O Lord, you bless the righteous; you surround them with your favor as with a shield" (Ps. 5: 12).
With joy and thanksgiving, we announce the 40th wedding anniversary of our parents and grandparents,

ORVAL and ANN OKKEMA (nee DEJONG)

We pray that God may continue to display his grace and faithfulness in their lives.
Mark & Sue
Doran, Brynn, Arend
Tilda & Ed
Kevin, Julianne, Steven, Arlene, Ray
Home address: R.R. #1, Moorefield, ON N0G 2K0

Zuidwolde Listowel
1933 May 12 1993
"For the Lord is good; and His love endures forever. His faithfulness continues through all generations" (Ps. 100: 5).
We praise and thank our heavenly Father for blessing our parents, grandparents and great-grandparents,

GERRIT WILLEM and HENDRIKA KLUMPENHOWER (nee VAN ARRAGON)

with 60 years of marriage.
It is our prayer that the Lord will continue to provide and care for them. May they remain a source of inspiration for us all.
Congratulations and love Mom and Dad, Grandma and Grandpa, from your family:
Henry & Tena Klumpenhower — Brampton, Ont.
Jane & Harry, Bill & Patricia, Pat & Jack, Tracy
Anne Ritskes — Kurtzville, Ont.
Rosely & Mark, Jerry & Renee, Mike, Jim & Tamara
Gary & Helen Klumpenhower — Tohatchi, N.M.
Jack, David & Claire, Jim & Buffie, Mark
Ben & Wilma Klumpenhower — Longview, Alta.
Cathy & John, Norm & Sue, Carol Anne & Jason
Betty & Bill Lennips — Chesley, Ont.
Cindy & Paul, Jim & Pam, Martin & Ruth, Robert & Christine (fiancee), Doug, Bill
Bill & Mary Klumpenhower — Listowel, Ont.
Rick, Cindy & Peter, David, Angela, Maria, Sarah, Amy
Rita & George Geerlinks — High River, Alta.
Steven & Kristi (fiancee), Bryan, Jennifer
and 24 great-grandchildren.
We hope to celebrate with an open house, D.V., on May 8, 1993, from 2-5 p.m., in the fellowship hall at the Bethel Chr. Ref. Church in Listowel, Ont.
Best wishes only please.
Home address: R.R. #1, Listowel, ON N4W 3G6

1953 May 1 1993
With thankfulness to the Lord, we joyfully announce the 40th wedding anniversary of our parents and grandparents,

DENNIS and TIETE KLAZINGA (nee EDEMA)

May God continue to bless you and keep you in His loving care. Congratulations Mom and Dad, Pake and Beppe!
With love:
John & Joan Klazinga
Kristina, Amy, Andrew, Jamie
George & Debbie Klazinga
Heather, Ryan
Rick & Arliss Klazinga
Laurel, Dillon
Nancy & Charles Hotke
Sonja, Richard, John, Jason, Christine, Sarah
Ingrid & Paul Van Schyndel
Stephen, Stacey, Kelly-Ann, Micheal
Open house will be held on Saturday, May 1, 1993, from 2-4 p.m., at the Chr. Ref. Church, Wyoming, Ont.
Home address: R.R. #1, Camlachie, ON N0M 1E0

1953 May 1 1993
"Give thanks to God and praise his name. For the Lord is good and his love endures forever, his faithfulness continues through all generations" (Ps. 100: 4b, 5).
With thanksgiving to God, who has kept them in his gracious care, we joyfully celebrate with our parents and grandparents,

BERT and CLARA VANDERMEER (nee ADMIRAL)

their 40th wedding anniversary. We thank you for your love and support in our lives. May the Lord continue to bless you richly Dad and Mom, Grandpa and Grandma as you continue to be a blessing to all of us.
With love from all of your children and grandchildren:
Mike & Leonie VanderMeer — Wellandport
Benjamin, Matthew, Daniel, Rachel
Stuart & Alice VanderMeer — Niagara-on-the-Lake
Steven, Jason, Heather, Kyle
Mark & Wendy VanderMeer — Caledonia
Yvonne, Craig, Nicole, Bryan
George & Betty VanderMeer — Niagara-on-the-Lake
Jenica, Stephanie
Chris VanderMeer — Niagara Falls
Friends and family are warmly invited to join us as we hope to celebrate with an open house on Saturday, May 1, 1993, from 2-4 p.m., at the Rehoboth Chr. Ref. Church, Jepson Street, Niagara Falls, Ont.
Best wishes only please.
Home address: 14908 Niagara River Parkway, R.R. #1, Niagara-on-the-Lake, ON L0S 1J0

Congratulations to Gerrit Willem and Hendrika Klumpenhower (nee Van Arragon) on the occasion of their 60th wedding anniversary!

Summer Job Market

Eastern Ontario: Young man, 16 yrs. old, is looking for summer employment, possibly on a farm (has some experience). Call **Ryan Slotegraaf at (705) 749-3515.**

Marriages

SCHOLTEN-GEERLINKS:
Jack and Theresa Scholten are pleased to announce the marriage of their daughter
LISA
to
RANDY
son of Bert and Grace Geerlinks.
The marriage will take place, D.V., May 8, 1993, in the Drayton Chr. Ref. Church at 2:30 p.m., Pastor Dave Tigchelaar officiating.

VAN SOELEN-VELTMAN:
Hear ye, Hear ye ...
Gil and Jane Van Soelen, along with Peter and Coby Veltman, are pleased to announce the marriage of their children,
TRISHA
to
JOHN
This celebration of love will take place, D.V., on Saturday, May 8, 1993, at 6 o'clock, at the Second Chr. Ref. Church, Brampton, Ont.
Future address: 12 Normandy, Georgetown, ON L7G 1W1

Classifieds

Anniversaries

1953 May 10 1993
With thanksgiving to the Lord we hope to celebrate our 40th wedding anniversary

TINE and HENRY PRENGER
(nee YPMA)

To celebrate this happy occasion we will have an open house on May 8, 1993, from 2-5 in the fellowship hall of the First Chr. Ref. Church in Thunder Bay.

Harry & Clara
Dan, Ken, Rob, Katie, Micky, Henry J. Jr.
Tracy & Gary
Heather
Janice & Dennis
Maranda
Marlene & Don
Dylon
Tony, Christa

Home address: R.R. #5, Thunder Bay, ON P7C 5M9

1943 April 28 1993
"I lift my eyes to the hills — where does my help come from? My help comes from the Lord, the Maker of heaven and earth" (Ps. 121: 1, 2).
On May 15, the Lord willing, we will celebrate with our parents,

CLARENCE and SUSAN SINKGRAVEN (nee KOOPS)

the happy occasion of their 50th wedding anniversary.
Congratulations, with love, from children and grandchildren:

Mike & Lucy Sinkgraven — Grand Rapids
Rob & Lisa, Michelle
Mike & Helen Gilbert — St. Thomas
Michael, Chris, David
Andy & Janet Elgersma — Cambridge
Steve, Marcia, Sandra, Stephanie, Tricia
Rick & Ruth Sinkgraven — Sioux Falls
Joshua, David, Daniel, Rachel
Bert & Janet Sinkgraven — Halton Hills
Heather, Mark

To celebrate this blessed event an open house will be held on Saturday, May 15, 1993, from 2:30-4:30 p.m., at Trinity Orthodox Ref. Church, 99 Scott St., St. Catharines, Ont.
Home address: 26 Azores Cresc., Cambridge, ON M1R 7Z4

Job Opportunities

Summer student needed to look after three children, ages 7, 8 and 10. Also housework, cooking, laundry, etc., on busy agricultural farm. Must be flexible and willing to work long hours. Sundays off. Should have driver's licence. Own living quarters provided. Mid June till the end of August. Resume and references preferred.

Call Pat (705) 426-9859

Anniversaries

Celebrating 50 years together on April 28, 1993,

NEELTJE KERVEL
and
WILLEM VAN BERGEYK
1943-1993

With joy and gratitude to God for His faithfulness to them, we are pleased to announce the celebration of this happy occasion with an open house, being held from 2-4 p.m., on Saturday, May 1, 1993, at the Chr. Ref. Church, Dewdney Trunk Road, Maple Ridge, B.C. Welcome is extended to anyone who wants to convey personal congratulations.
Greetings may be sent to the couple at 12220-210th Street, Maple Ridge, BC V2X 8C7
No gifts please!
With lots of love and thanks for all they have meant and mean to us, their five children and spouses, the grandchildren, and great-grandchildren.

Woodstock, Ont.
1953 1993
With joy and thankfulness to the Lord, we hope to celebrate with our parents,

FRANK and WILLY
VAN MARRUM
(nee BERGMEN)

the occasion of their 40th anniversary on April 26, 1993.
We pray that the Lord will bless them for many more years to come.
With love from their children and grandchildren:

Klaas & Christina De Jager
Jacqueline, Shawn, Ryan
John & Floretta Pomp
William, Michael
Dan & Ann Henry
Tanya, Ryan
Bert & Caroline Van Marrum
Justin, Kristen, Nicole
Louis & Jill Van Marrum
Katie
Darwin & Jenny Rice
Jacob

There will be an open house in the Maranatha Chr. Ref. Church, on the corner of Hwys. 401 and 59, Woodstock, Ont., on Saturday, May 15, 1993, from 2-4 p.m.
Home address: 49 Winniett St., Woodstock, ON N4S 5Z4

Obituaries

April 4, 1986 - March 27, 1993
"The Lord gave and the Lord has taken away. May the name of the Lord be praised" (Job 1: 21b).
On March 27, 1993, the Lord called home in his infinite wisdom our dear grandson and nephew,

SHAUN ANDREW KAASTRA

after a lengthy illness.
Sid & Jennie Kaastra
Helen & Lawrence Van Den Heuvel
Gordon & Marianne Kaastra
Ray Kaastra
Andrew & Shelly Kaastra
and cousins, all of Clinton, Ont.
Great-grandchild of Mr. and Mrs. L. Hordyk of St. Catharines, Ont.

Anniversaries

1943 May 13 1993

KLAAS and JENNY VISBEEK
(nee POSTMA)

With thankfulness to God we announce the 50th anniversary of our parents, grandparents and great-grandparents.
We pray that the Lord may continue to bless you and keep you in His care.
With love from your family:

Anne & Ralph Koops — Cambridge
Jeff & Christine, Randall, Marsha, Joel
Jane & Jerry Kirkpatrick — Woodstock
Janet & Terry (Ryan), Debbie & Brad (Brett †, Jennilee), Karen, Sharon.
Helen & Roger Schildermans — Tavistock
Erin, Leanne
Margaret & Brian Keeping — Woodstock
Kristy, Rob, Derek

Open house: Saturday, May 8, 1993, from 2-4 p.m., at Covenant Chr. Ref. Church, 410 Lansdowne Ave., Woodstock, Ont.
Best wishes only please.
Home address: 310 Leinster St., Woodstock, ON N4S 7E7

Obituaries

Uithuizermeeden, the Neth. Burnaby, B.C.
Aug. 24, 1908 - March 30, 1993
"For none of us lives to himself alone and none of us dies to himself alone. If we live, we live to the Lord; and if we die, we die to the Lord. So whether we live or die, we belong to the Lord" (Rom. 14: 7, 8).
On March 30, 1993, the Lord called home our beloved father, grandfather and great-grandfather,

KORNELIS BUIKEMA

in his 85th year.
Beloved husband of Metje Buikema.
Dear father of:
Biny & Ed Loenen — Abbotsford, B.C.
Grace Gytenbeek — Burnaby, B.C.
Anita Riemersma — Stoney Creek, Ont.
Bill & Merilyn Buikema — Killarney, Man.
Evelyn & Pete Colyn — Three Hills, Alta.
Cor & Christina Buikema — Georgetown, Ont.
John & Helen Buikema — Delta, B.C.
30 grandchildren and 6 great-grandchildren.
Funeral service was held on Monday, April 5, 1993, at the First Chr. Ref. Church, Vancouver, B.C.
Correspondence address: #808, 3755 McGill St., Burnaby, BC V5C 1M2

For Rent

Beautiful one-bedroom apartment for rent in Fenwick area. Suitable for one person or newly weds. Stove and fridge, $300 per month + hydro.

Phone: (416) 892-6296

Obituaries

1900 - 1993
"To me, to live is Christ and to die is gain" (Phil. 1: 21).
On April 14, 1993, the Lord Jesus, who prepared his place, took home his dear child, our husband, father and opa,

JOHN GUETTER

He was 92 years of age. He loved life's little things, as well as those of us who shared his life. He enjoyed good health, until a year ago, when his memory failed. His wish is now fulfilled: To praise his Saviour forever.
Beloved husband for 66 years of Mrs. N. Guetter, Brampton, Ont.
Father of:
Chris & Sue Guetter — Clinton, Ont.
Peter & Joanne Guetter — Fenwick, Ont.
Rita Lazet — Brampton, Ont.
Jean & John De Jong — Kitchener, Ont.
Harry & Joan Guetter — Flagstaff, Ariz.
Theresa Bakker — London, Ont.
33 grandchildren and 72 great-grandchildren. The funeral took place on Saturday, April 17, 1993, in the Clinton Chr. Ref. Church, Rev. P. Van Egmond officiating.
Correspondence address: 7900 McLaughlin Rd. S., CPH02, Brampton, ON L6V 3N2

Job Opportunities

Pastor needed

The pastor of the **Alliston Chr. Ref. Church** has recently announced his retirement from the ministry. We, the congregation, are currently seeking his replacement. We are a 40-year-old church with 78 families situated in Southcentral Ontario. A church profile is available on request. Inquiries and/or resumes may be forwarded to the

Search Committee
c/o Mr. Aris DeBruin
R.R. #2, Beeton
ON L0G 1A0
Phone: (705) 435-5317
Fax: (705) 435-3351

Teachers

St. Catharines, Ont.: Beacon Chr. High School has a **possible** opening for Sept. 1993, in the area of **biology** and **chemistry**. Please address enquiries to:

Mr. Peter Van Huizen, Principal
Beacon Chr. High School
St. Catharines, ON L2N 1W6
Phone: (416) 967-7411

For Rent

OTTAWA VACATION?

Nice 3-bedroom home for rent, facing park, next to beach and cycle path. Available May 29 - July 10, 1993.

Please phone (613) 596-1838.

Obituaries

It is by grace we are assured that we belong to Him.
The Lord took to Himself our husband, father, grandfather and great-grandfather,

HARK (HARRY) WONDER

Born April 5, 1913, Zuid-Scharwoude, the Neth.
Deceased April 2, 1993, Oshawa, Can.
Married Sept. 1940, to Christina Elizabeth Brands in Bussum, the Neth.
Came to Canada in 1956 with four children, Jacob, Marjora, Niesje, Pieter.
Predeceased by son Pieter, father and mother and a brother-in-law, all in the Netherlands.
All children married in Canada.
Jacob & Hennie Wonder — Oshawa
David, Jennifer, Harley, Henrietta
Halbe & Marjora Claus — Seaforth
Diane & Steve (Kimberley), Ingrid
Fritz & Niesje Uithoven — Oshawa
Christine, Frank
Pieter & Trix Wonder — Hagersville
Sherrin, Philip, Heather

Accommodations

Bed and Breakfast

Located near the north shores of Lake Erie, we offer friendly hospitality and good food. Our new home is situated in a semi-rural area. Visit Port Stanley, Port Bruce, Port Burwell while in the area, or just relax in the yard. Please call in advance.

Jerry and Joanne Hertner
R.R. #2, Aylmer, ON N5H 2R2
Phone: (519) 773-9526

Miscellaneous

When help is needed.
The Red Cross.

With your help, Red Cross provides a blanket of services and programmes in your community.
Please support your local Red Cross branch.

The Canadian Red Cross Society

Classifieds

Teachers

Neerlandia, Alta.: Neerlandia School, a Christian public school with 200 students, K-10, and 12 teachers invites applications for the following **definite** openings for 1993/94.
1) **Principal:** 55% teaching, 45% administrative duties
2) **Grade 2 teacher**
3) **junior high teacher,** mainly Grade 7 and 8.
Subject areas include **language arts, social studies, French, art.**
Send applications, resumes or inquiries to:
John Piers, Principal
Box 10
Neerlandia, AB T0G 1R0
Phone: (403) 674-5581 (school),
(403) 674-4308 (home)
Fax: (403) 674-2927

Maple Ridge, B.C.: Haney-Pitt Meadows Chr. School is accepting applications for an **intermediate** position beginning in the 1993/94 school year. A background in **music** is preferred. Send enquiries to:
Ted Vroon, Principal
Haney-Pitt Meadows Chr. School
12140-203 Street
Maple Ridge, BC V2X 4V5

Montreal, Que.: Emmanuel Chr. School, a very interdenominational private school on the West Island of Montreal (225 students this year), has **possible** openings for Sept. 1993, in the **elementary** and the **secondary** schools for both **anglophone** and **francophone** teachers. Applicants send resume to:
Mr. Roderick S. Cornell, Principal
Emmanuel Chr. School
14068 Gouin Blvd.
Pierrefonds, QC H8Z 1Y1
Phone: (514) 696-6430

Penticton, B.C.: The Penticton Community Chr. School Society has an opening for the position of **principal** for the 1993/94 year. This interdenominational school serves 80 students, Kindergarten to Grade 7. Individuals who are interested in becoming a part of the vision for this young school may send resumes and references to:
P.C.C.S.S.
c/o Leanne Fairholm
1498 Government Street
Penticton, BC V2A 4W1
Phone: (604) 493-5233 (school)
(604) 493-9294 (home)
Fax: (604) 492-5281

Penticton, B.C.: Penticton Community Chr. School will have **possible** openings in the **primary** and **intermediate** grades. Please address inquiries/resumes to:
Mr. Rick Esselink, Principal
Penticton Community Chr. School
1498 Government St.
Penticton, BC V2A 4W1
Phone: (604) 493-5233

Regina, Sask.: Regina Chr. School (K-8, interdenominational) requires a **principal** for the 1993/94 school year, teaching **Grades 6-8** full-time, as well as some administrative duties. In addition there is an opening for a **Grade 3-5** teacher. **Music** and **French** will be considered assets. Mail letters of application to:
Mr. John Maat
1429 Shannon Rd.
Regina, SK S4S 5L4

Sarnia, Ont.: Lambton Chr. High School invites applications for a **French** position for the 1993/94 school year. Please send your letter of application and resume to:
W. Drost, Principal
Lambton Chr. High School
295 Essex St.
Sarnia, ON
N7T 4S3
Phone: (519) 337-9122

Surrey, B.C.: Fraser Valley Chr. High School is an interdenominational school in the Reformed tradition serving families and students in the lower Fraser Valley. Due to changing staff and increasing enrolment, we are looking for a **chemistry/physics** teacher for the 1993/94 school year. Applicants should send resumes to:
Mr. Al Boerema, Principal
Fraser Valley Chr. High School
15353-92 Avenue
Surrey, BC V3R 1C3
Phone: (604) 581-1033

Wellandport, Ont.: Wellandport Chr. School invites applications for a **half-time Kindergarten** position for the 1993/94 school year.
Please direct inquiries to:
William Thies, Principal
Wellandport Chr. School
R.R. #1, Wellandport, ON
L0R 2J0
Phone: (416) 386-6272

WHEN IT'S TIME FOR RESULTS... CALL THE CLASSIFIEDS!
Christian Courier
4-261 Martindale Rd.,
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Centennial Christian School
Terrace, B.C.
is seeking applications for
TEACHERS
starting the 1993/94 school year

Centennial is a school of 250 students K-10 and is located in scenic Northwest B.C. in a community of 20,000. Plans are underway to add Grades 11 and 12 potentially in the 1995/96 school year. Therefore, persons with strengths in secondary development would be an asset. We have a dedicated staff of 16 and a supportive Christian School community.

Applications for positions in primary, intermediate, and secondary grades as well as band/music are also being accepted. Due to increasing enrolment and changes, we have openings in the following areas: Kindergarten, Grade 6, Grade 7, and Secondary (9-10) science area.
Contact:

Frank Voogd, Principal
Centennial Christian School
3608 Sparks Street
Terrace, BC V8G 2A5
Phone: (604) 635-6173, Fax: (604) 635-9385

BULKLEY VALLEY CHRISTIAN SCHOOL

(K-12, 300 students on two campuses)

has **definite** openings for September 1993 in **English** (8-12); **music/band/choir** (4-12).
In addition we anticipate **possible** openings in **social studies** (8-12) and **primary.**

Please address inquiries and resumes to:
Mr. Evert Vroon, Principal
Bulkley Valley Christian School
P.O. Box 3635
Smithers, BC V0J 2N0
Phone: (604) 847-4238
Fax: (604) 847-3564.

Real Estate

Hollands of Engels
HOMELIFE Benchmark REALTY CORP
Andy Driesen

200-32500 South Fraser Way, Abbotsford, BC V2T 4W1
Bus: 853-7144
Toll Free: 522-0919 Fax: 853-1839
Res: 854-1560
"Serving the Fraser Valley"

Church

Christian Reformed Church

Calls accepted
— to Mundy Park Christian Fellowship, Coquitlam, B.C., Rev. Thomas W. Bomhof of Burdett, Alta.
— to Palmerston, Ont., Rev. Jack Westerhof of Third, Edmonton.

Calls declined
—to Clarkson, Mississauga, Ont., Rev. Martin Contant of Langley, B.C.

Available for call
— In a session on March 1, 1993, Classis Alberta South held a colloquium doctum with Rev. Kenneth Stewart of the Presbyterian Church of America. As a result, and with the concurrence of synodical deputies, that classis has declared Rev. Stuart eligible for call in the Christian Reformed Church.
Classis Alberta South wishes Ken, his wife, Jane, and their family every blessing as they enter into ministry in the CRC. Classis wholeheartedly recommends Rev. Stewart to the churches. He may be contacted at: 139 Ojibwa Place W., Lethbridge, AB T1K 5K5; (403) 381-6599.

— Having returned to Canada and completed his study leave, Rev. Dick Vandervecht is now available for call. The council of the Reformed Church of Avondale, Auckland, New Zealand, heartily recommends him to the Christian Reformed Church. Rev. Vandervecht may be contacted at: 10 Lynden Circle, Georgetown, ON L7G 4Y8; (416) 877-1661.

Address changes
Rev. Peter and Mrs. Melba Mellegers, 28 Sinclair Ave., St. Thomas, ON N5R 3A8. Effective immediately.
Rev. Sidney Cooper, c/o Ted Stelpstra, 1269 Birkdale Cresc., Sarnia, ON N7S 5H2. Effective April 28, 1993.

Classifieds/Events

Events

TORONTO DISTRICT CHRISTIAN HIGH SCHOOL

invites all its

supporters, students, teachers, and staff,

past and present,

to celebrate its **30th Anniversary**

at a banquet to be held in the school gymnasium

on **May 15, 1993**

Speaker: Dr. Gordon Spykman

Social Hour - 6:30 p.m. Dinner - 7:30 p.m.

(Tickets at $20.00 per person can be ordered by contacting the school either by phone 416-851-1772 or 416-741-2273, or by writing to the school at 377 Woodbridge Ave., Woodbridge, ON L4L 2S8).

Miscellaneous

Summer Job Market

Attention: All Students

We know that many of you are thinking about summer jobs at this time.

As in previous years, *Christian Courier* will carry the Summer Job Market section in the Classifieds (until **May 28**).

Send us your announcement, and include *name, age, address, phone number, experience and type of work you are seeking.* This service is free of charge. We have only one request: Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

Good job hunting!
Stan de Jong, Manager

coupon **SPECIAL OFFER** coupon

OBTAIN YOUR FREE COPY

Convince a friend to subscribe or give a gift subscription and we will send you this book!

Building on the Rock
(meditations on the Sermon on the Mount)
by Henry Van Andel

Send us $37.50 ($32.00 U.S.) as well as the name and address of yourself and the new subscriber.
This offer is *not* valid for subscription renewals. Mail this coupon with your payment to:

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

We're interested in expanding the C.C. family. We're sure you are too! Thanks for helping us.

Calendar

Apr. 24 Organ and choir concert with Andre Knevel at the organ, 8 p.m., Cook's Presb. Church, **Chilliwack**, B.C.

Apr. 24 Calvin Chr. School 40th anniversary dinner, 6 p.m., HDCH, **Ancaster**, Ont. Tickets $20 p.p. For info. call (416) 648-1639 or 679-4029.

Apr. 24 Special meeting, sponsored by "Christian Rainbows," for siblings of persons with a long-term mental illness. Speaker: Paula Cayley. From 10 a.m. to 3 p.m., at Ebenezer Can. Ref. Church, **Burlington**, Ont. Registration and info. (416) 639-1075 or (519) 631-0307.

Apr. 24 25th Anniversary of Laurentian Hills Chr. School, **Kitchener**, Ont. Open house from 2-4 p.m. Celebration at Woodland Chr. High at 6 p.m. Info.: (519) 745-4322 or 745-6242.

Apr. 25 Dutch worship service led by Rev. Riemer Praamsma, 3 p.m., CRC, **Ancaster**, Ont.

Apr. 25 Organ recital by Jonathan Oldengarm, 8 p.m., Trinity Lutheran Church, **Ayton**, Ont. Info.: (519) 369-3590 or (800) 668-4832.

Apr. 25 City-wide hymnsing, 8 p.m., First CRC, **Sarnia**, Ont.

Apr. 28 Spring meeting of the Hamilton-area district of "Christian Ladies' Societies," 8 p.m., First CRC, **Hamilton**, Ont. Speaker: Rev. Marvin Van Donselaar.

Apr. 29 - May 1 "A common calling: a national consultation for Christians in education," at Geneva Park Conf. Centre, **Orillia**, Ont. Contact Evangelical Fellowship of Canada at (416) 479-5885.

Apr. 30 Choral Festival of the Ontario Chr. High Schools, 8 p.m., St. Mary's Catholic Church, 56 Duke, **Kitchener**, Ont. Listen to 400+ voices with strings!

Apr. 30 - May 2 Concerts by the "St. Thomas District Male Choir," with organist Rick Dykstra. **Apr: 30:** 8 p.m., with Palmerston Mixed Choir, at CRC, **Palmerston**, Ont. **May 2**: 7:30 p.m., Knox Presb. Church, **St. Thomas,** Ont.

May 1 The King's College convocation, 2 p.m., West End CRC, **Edmonton**, Alta. Guest speaker: Dr. Gloria Stronks, Calvin College, Grand Rapids, MI.

May 1 "White Heart" in concert, presented by Kawartha Youth for Christ, 7 p.m., Memorial Centre, Lansdowne St., **Peterborough**, Ont. Info.: (705) 743-2900.

May 1 Spring concert by OCMA's choir and band (dir. Leendert Kooy), with organist Andre Knevel, 8 p.m., Christ Church Cathedral, **Hamilton**, Ont. Tickets: (416) 648-6585.

May 6, 13, 20 "School of the Holy Spirit," 7:30-9:30 p.m., Foursquare Chr. Centre, **Mississauga**, Ont. Info.: CCC (416) 278-7969.

May 7 40th Anniversary First CRC, **Orillia**, Ont. Celebration program at 6 p.m. Thanksgiving service on Sunday at 10 a.m. Info.: (705) 326-3068.

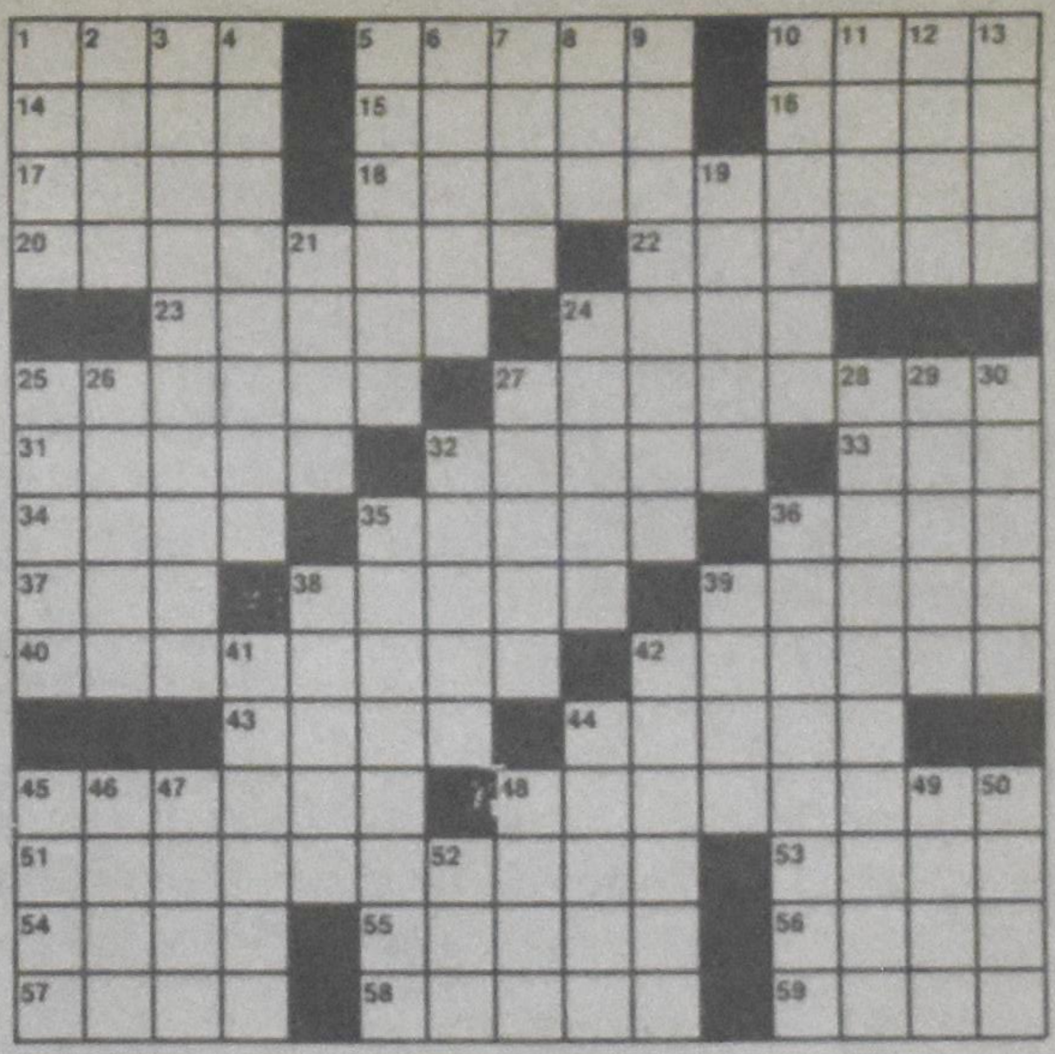
May 7-8 Anniversary concerts by the Dundas FRC "Hosanna Choir." **May 7**: 8 p.m., Christ Church Cathedral, **Hamilton**, Ont. **May 8**: 7:30 p.m., First CRC, **London**, Ont. Tickets at the door.

May 8 Choir/organ concert, with the "Con Spirito Choir" (dir. J. Kaldeway) and organist Laurens Kaldeway, 8 p.m., Free Reformed Church, **Chatham**, Ont. Tickets: (519) 383-0438.

May 8 Springfest '93 hosted by Calvin Chr. School, 8:30-3:00 p.m., at Dundas Community Centre (King & Market), **Dundas**, Ont. A fun day for the entire family. Admission free!

This Week's Puzzle

by Don Johnson



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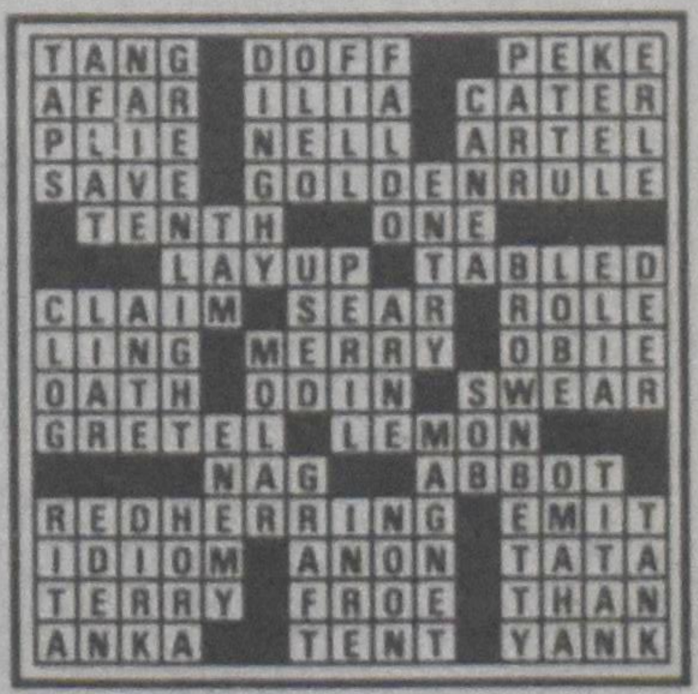
ACROSS
1 Old English bard
5 War mementos
10 18-wheeler
14 Decant
15 Jeweler's weight
16 Golf club
17 Singing voice
18 Out of order
20 Plugs
22 Builds
23 Supermarket vendibles
24 Reach
25 Terminates
27 Put down
31 Zenana
32 Rhapsodized
33 Wise
34 Ceases
35 Geometric figures
36 Family and shoe end
37 Grow old
38 Hide
39 Soothing word
40 Geographical areas
42 Swamp
43 Food scraps
44 Studied carefully
45 Play part
48 Item at a social
51 Worn out
53 Follow
54 Gist
55 Pupil getting outside help
56 Writer Bombeck
57 Raced
58 Show contempt
59 City light

DOWN
1 Fashionable resorts
2 Young horse
3 Vending machine sign
4 Puts forward
5 Chides
6 Walking sticks
7 — and crafts
8 Cheer
9 Church features
10 Mum
11 — the Red
12 Butte's state: abbr.
13 Signs
19 Plait
21 Wordsworth work
24 Divide
25 Swindle
26 Actress Jessica
27 Deadly poisons
28 Shabby
29 Suggestive looks
30 Fencing swords
32 Gads
35 Subject matter
36 Menace
38 Chili con —
39 Legal wrong
41 Defrauded
42 Lamenting one
44 Woodland bird
45 Basics
46 Farmer's yield
47 Ripped
48 Handbag
49 Ritzy auto
50 Dash
52 Press for payment

Last Week's Puzzle



What did the poll show...

(See report on page 1)

...about Canadians?

Angus Reid pollsters and Queen's University historian George Rawlyk compiled the results of 4,510 telephone interviews of Canadians aged 18 and over. The results were published in the most recent issue of Maclean's *magazine.*

— 74 percent call themselves Christians

— 62 percent say they subscribe to basic Christian tenets

— 49 percent say they believe God always answers prayer (29 percent pray daily; another 32 percent pray "occasionally")

— 41 percent say they believe Satan is active today

— 32 percent say the Bible is God's word and should be taken "literally" (20 percent read it "at least once a week"; an additional 43 percent read it "occasionally")

— 27 percent say it is very important to encourage non-Christians to become Christians

— 24 percent say they have committed their lives to Christ (an additional 26 percent are somewhat committed)

— 23 percent say they attend church weekly (an additional 40 percent attend "occasionally")

...about Christians from conservative churches?

The term "conservative" is used to designate Mennonite, Christian Reformed, Baptist, Pentecostal and other non-mainline churches (total membership: eight percent of Canada's population).

— 75 percent say homosexual behaviour is morally unacceptable (in comparison, only 40 percent of Catholics say so)

— 38 percent would support a change in the Human Rights Act to protect homosexuals from discrimination (68 percent of Catholics would support such a change)

— over 50 percent are against premarital sex (in all other categories of Christian, the majority accepts it)

— only 15 percent agree that a woman should be free to choose an abortion by herself; almost half (41 percent) say abortion should only be allowed if the mother's life is in danger (most other Christians are less adamantly against abortion)

...about *Maclean's* and the pollsters?

Various observers have suggested that those who took the polls and those who interpreted and reported on them were not exactly neutral or objective.

— *Maclean's* confuses "evangelical" with "evangelistic," thus perpetuating the oversimplication that evangelicals are narrow-minded, marginal Christians interested only in evangelization

— by asking people to choose either creation or evolution, the pollsters perpetuate the fallacy that faith and science are mutually exclusive, denying expression to the many Christians who want to incorporate both into their understanding of human origins

— by forcing a choice between "literal" and "non-literal" interpretations of the Bible, pollsters perpetuate the myth that most evangelicals are wooden-headed literalists. The term literal interpretation is used mainly by Christians who want to stress their piety or by non-Christians who want to paint Christians as fanatics.

— by exclusively citing figures which show what conservative Christians are against, pollsters portray conservatives as reactionaries who have little in common with more liberal Christians

— the prominence devoted to positions on "gay rights" betrays a particular agenda which cannot be completely defended on the grounds that many churches are now dealing with the homosexual issue

BF

Wives took blame for failed immigrations in fifties

Nandy Heule

ST. CATHARINES, Ont. — Tens of thousands of Dutch immigrants successfully settled in Canada in the post-World War Two period, but some did not. They became the repatriated and disappointed Dutch families who returned to the Netherlands as failed immigrants.

Many times it was assumed that a homesick, English-illiterate wife/mother of the family finally forced a return to the homeland. Some studies of these families indicated that the stay-at-home wife/mother had more difficulty assimilating into Canada than her husband who learned the English language and culture automatically on the job. These studies therefore seemed to confirm the notion that women were to blame for failed immigrations to Canada.

A study by Miss H.R. Scholten of the Christelijke Emigratie Centrale (the Christian Emigration Centre) at first also seemed to confirm that women often initiated a return to Holland. However, after indepth interviews, Scholten learned that the failed immigrant women wanted to go back not so much because of their own misery, but because it became clear to these women that their husbands weren't going to make it in Canada. To help their husbands save face, these wives often took responsibility for the failure by claiming their own inability to adapt well.

This information is especially interesting to note as in almost all cases, husbands inspired the family to emigrate in the first place.

One factor that might have contributed to failure: 50 percent of all Dutch immigrant families could not make themselves understood at the moment of their arrival in Canada. That's why the Christian Emigration Centre offered English courses. However, 80 percent of the would-be immigrants didn't bother taking a course, as it was assumed that the English language would be picked up easily while on the boat or soon after arrival.

Juvenile offenders forced to face their victims

Bill Fledderus, with files from *Le Monde*

AUCKLAND — Since 1989 New Zealand has been experimenting with ways to confront certain juvenile offenders — persons under 17 who plead guilty or who are caught in the act of minor offenses — with their victims in a controlled out-of-court "family conference."

The family conferences have meant fewer expensive court cases and have forced families to assume the consequences of their children's acts, according to Social Affairs Minister Jenny Shipley.

In a typical case a young male offender is summoned — together with his parents — to a series of conferences to meet with the victim, the victim's family and representatives of police and the social services. The conferences bring him to an awareness of the wrong he has done and lead him to assume responsibility for it and to promise to compensate for it.

Punishment, which has to be the result of a consensus, may take the form of financial compensation or of hours of work for the victim or the community. It is often accompanied by a verbal or written apology. Only in the absence of a consensus (five percent of cases) does the youth go before the courts.

The family conference system is much better and much faster than the courts, says Michael Brown, the country's most senior juvenile court judge. Brown says he is convinced that sending young people to prison for minor offenses is virtually bound to ensure they re-offend.

An amendment soon to go before parliament would compensate the victims for loss of salary and expenses incurred in order to attend the conferences.

CRC pastor missing for two weeks

Bert Witvoet

MEDICINE HAT, Alta. — The family and congregation of Rev. Leonard Schalkwyk are deeply troubled by the fact that he has been missing since Thursday, April 1. According to church clerk Robert Hazelaar, Schalkwyk's car was found a mile from his home two days after his disappearance.

Schalkwyk is well known to long-time readers of *Christian Courier* for his "Pastoral Letter" column which he wrote for many years, beginning in the early '80s.

First Christian Reformed Church of Medicine Hat, which has 81 member families, organized a search party the Sunday afternoon following their pastor's disappearance, and deacons chartered a plane to do an aerial search. Police have dragged the South Saskatchewan River, which runs through town; military helicopters have flown over the river and a missing persons bulletin has been circulated throughout the nation.

According to Ann Schalkwyk, the missing pastor's wife, police have discovered that Schalkwyk had been on medication since October and that he was most likely severely depressed. She expressed gratitude to the church of Medicine Hat, to other churches and to her husband's colleagues for all the support she has received. She asked for continued prayers. April 22 is Leo's birthday. "He would be 64," she said.

PHOTO C.C. FILES

Rev. L. Schalkwyk, 1989.